



The Herald of the Star.

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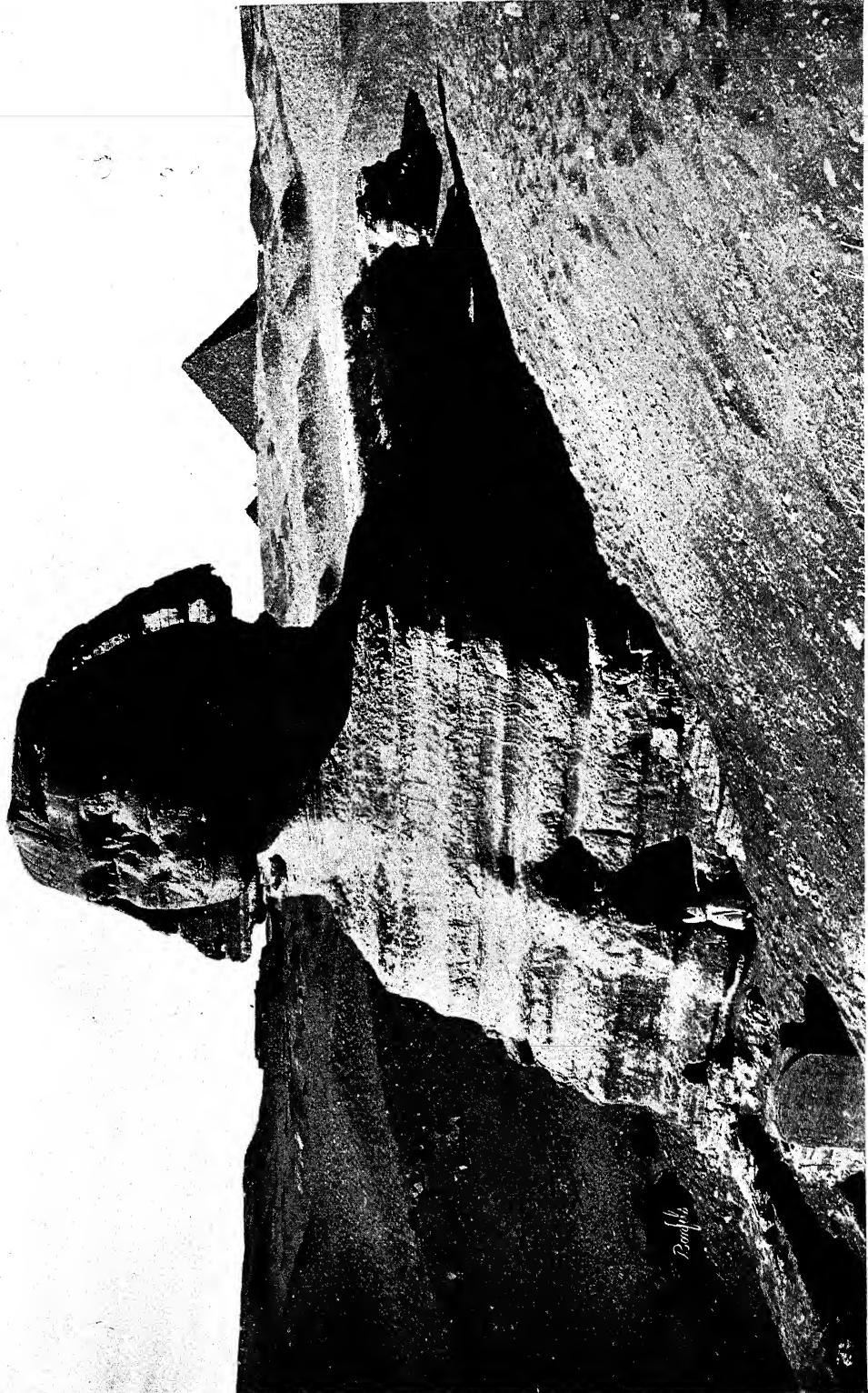
February 11th, 1914.

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the “Herald” in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.

THE WATCHER THROUGH THE AGES.





IN THE STARLIGHT

LETTER FROM THE HEAD TO INDIAN MEMBERS OF THE ORDER OF THE STAR IN THE EAST.

MY DEAR FRIENDS,—

As there will be a meeting of the Order of the Star in the East during the Convention of the Theosophical Society, I wish to send you my affectionate greetings.

Though I am far away, I often think of the workers in India. I know that our work in India has been very difficult during the last two years, but we also know that India has had special privileges in helping to prepare the way of the Lord. We must remember that on the 28th December, 1911, our Order received a special blessing, from which every member throughout the world may now, and at all times, receive strength and inspiration.

I am doing my best to make the *Herald of the Star* more worthy of the Lord, and I want every member to feel with me that the Magazine is an offering in His service. I intend that the best ideals, both of the East and of the West, should be represented in the *Herald of the Star*, so that the Magazine may appeal to all nations, and help to inspire them to work for His coming.

Indian members can help me in many ways. First, by obtaining from the best writers articles on such problems as fall within the scope of our activities; pictures

and photographs, illustrating all that is best in Indian culture, will be specially welcome. Second, by helping the *Herald of the Star* to gain as wide a circulation as possible. My National Representative and his Organising Secretaries, will advise the members as to the best means of helping the Magazine in these ways.

I am happy to tell you that the first International Conference of our Order, held in London on October 24th, 25th, and 26th, was most successful, and made a deep impression upon all present. India was represented by my friend, Professor V. P. Dalal, and many Indian brothers were present. The proceedings of the Conference will soon be published in book form.

I am sure you will join in the feelings of love and gratitude, which go out to our beloved Protector, from brothers of the Star throughout the world. Personally, she has done more for me than words can express, and those who believe in the near coming of the Lord, have gained, through her, the great inspiration that has come into their lives.

May the blessing of the Supreme Teacher be with you as you go out into the world and work to prepare for His coming.

IDEALS OF THE FUTURE.

II.—RELIGION.

BY religion I mean man's search for God, and God's answer to the search through Teachers who, by long and patient effort, had awakened the Hidden God within Themselves, and so were able to evoke an answer from the Hidden God who sleeps in every human being. Because the peoples to whom these Teachers came were still at a low stage of evolution, it was necessary to teach them authoritatively, to assert great truths without trying to prove them, and to lay down rules of conduct imperatively, for the most part, without any attempt to show their reasonableness. In other words, They laid down dogmas to be believed and acted upon, just as a professor of chemistry, or of any other science, lays down authoritatively scientific formulæ, with methods of experiment and a statement of results which accrue if the methods are accurately followed. The professor does not argue; he teaches. The pupil does not cavil; he learns.

This dogmatic stage is necessary in sciences as in religions, and it is the condition under which alone rapid progress is possible for the student. It enables him to work by the experience of others, and to utilise the knowledge which comes to him from the past. A dogma is the statement of a truth, or of what is thought to be a truth, imposed by outside authority.

But, in science, it is always recognised that the stage of dogma is a stage, and one which is to give way to first-hand knowledge, as the student becomes sufficiently instructed to re-verify for himself the truth which he had accepted on authority. His professor does not regard enquiry as heresy,

nor wish him to remain in the stage of blind acceptance for a moment longer than is necessary for safe progress in the right direction. In religions, unfortunately, a different method has been adopted, when questions have taken the place of docile obedience to authority. Dogmas have been treated as a permanent part of religions instead of as a temporary, though necessary, stage. Religious knowledge is apt to remain second-hand, and faith and submission—qualities of childhood—have been canonised as virtues for manhood. Hence inevitable revolt, revolt which demands in anger the liberty which it is sought to withhold.

The stage of dogmas in religions is, then, the stage of the intellectual and moral childhood of humanity. During this period the religion of the parents becomes the religion of the children, and religion is, in fact, hereditary. It is believed in and accepted as a matter of course, like the nationality, like family type, like the colour of the hair or the eyes. It is a convention, a tradition, a custom, and has none of the variety or the vigour of an individual choice.

When man has evolved out of the intellectual and moral childhood which is adapted to the child-stage of religion, he begins to question, he begins to challenge authorities, to ask why he should accept doctrines which have come down to him from the past. He enters on the stage of investigation, and suspends his traditional beliefs in favour of intellectual and moral enquiry. Some of the doctrines he has inherited clash with his reason, others outrage his conscience. He feels it to be his duty no longer blindly to accept, but to examine all for himself, and to decide, by the use of his now developed

intellect and conscience, how much of these dogmas he can individually accept.

This stage, the sceptical, should be recognised as a normal and healthy stage of growth, and as necessary to further religious development. Conscience is the result of past experience, crystallised into an attitude towards life. It is a normal instinct, safeguarding the moral life, as the ordinary instincts of self-preservation safeguard the physical life; like them, it is the outcome of previous conscious experiences, and the results, pleasurable or painful, of certain classes of our relations with others, assert themselves as the instinctive reaction in similar relations, in the form "You ought," or "You ought not." In novel relations conscience is silent.

Out of this sceptical stage the man may pass by two roads: (1) he may, baffled, bewildered and weary, fall back into the dogmatic stage, unable to solve religious problems for himself; (2) he may develop within himself a new and higher faculty, a faculty of the Spirit, analogous to vision in the body, and reach a deeper and fuller understanding of the truths partially expressed in dogmas, verifying by his own individual experience that which is true and therefore permanent in his inherited beliefs. He thus becomes a Knower, a Mystic, a man who, by the unfolding of the Hidden God within himself, has evolved a spiritual vision by which he gains, by direct individual experience, a first-hand knowledge of the facts of the spiritual world. His position in religion is analogous to that of the scientist who possesses first-hand knowledge of the facts of the physical world. Therefore Dean Inge was right when he said that Mysticism is the most scientific form of religion. It is based, like all real knowledge, on individual experience, and it fulfils another condition of knowledge—that the testimonies of the experimenters corroborate

each other; and this, because they are dealing with facts, not with mind-woven fancies.

This, I believe, is the Ideal of the Future as regards Religion—the near future, of course; I do not venture to forecast the distant. It substitutes individual knowledge for inherited beliefs; it substitutes the Hidden God as the "Inner Ruler, Immortal," for outside authority of Church or Book; it rests on the rock of experience, instead of on the shifting sands of faith; it leaves the road open for infinite progress, as does science, its analogue in the physical world. And it demands the same price as science demands for first-hand knowledge—untiring patience, unremitting perseverance, steadfast endurance under repeated disappointments, immortal courage to face the unknown. But the price may gladly be paid, since the knowledge gained is "the knowledge of Him by whom all else is known," is the "knowledge of God which is eternal life."

It is, of course, possible that a man may remain in the sceptical stage, may not be strong enough to grow out of spiritual youth into spiritual manhood, and yet be too strong to fall back into the spiritual second childhood of dogma. Then, if he be of well-trained intellect and of clean life, if he feel that "though there be neither heaven nor hell, nor any Gods to rule the world, virtue is none the less the binding law of life," then such a man—like Charles Bradlaugh and William Kingdon Clifford—will learn, through the loss of the belief in man's immortality, the lesson of the purest altruism which man can acquire, and he will be the next best thing to the illuminated Mystic, the high-minded and tolerant Sceptic, equal to all that life and death can bring. He will be the gate-keeper of the Temple of the Religion of the future, and in another life shall cross its threshold and know the Hidden God.

ANNIE BESANT.



THE MIGHT OF MUSIC.

WHEN we consider the ever-quicken^g growth of music in all its branches through the nineteenth century, and the greater capacities of comprehension and execution which are yearly spreading through all classes, we must recognise that the art of music is the art of the present age, as sculpture—for instance—was the special art of the Greeks, and that it is a force to be reckoned with as a powerful factor in the development of civilisation at the present time.

Never before in history has any other art lain dormant through ages and then burst forth in so rapid a growth, so swift a development, as music.

The highest recorded musical achievements up to little more than a hundred years ago were, relatively, of very slight importance compared with the amazing progress in the conception and technique of the art during the last century.

One is almost tempted to assume that, until the human consciousness had attained a new degree of complexity in understanding, an increased power of perceiving sound combinations and interweavings, the time in the order of things had not yet arrived for the architects in sound to appear among men and give them those new edifices of melody and harmony wherein the human consciousness might find ever richer means of expression.

At all times the human spirit has needed the Beautiful in some form or other as an outlet for the imprisoned soul. That desire for self-realisation, that call of the divine in man, has in all ages, in all races, found in the arts a method for rising out of the here and now into the region of the permanent and eternal. The Egyptians, the Assyrians, the Greeks and Romans, all had

their expression in some great art, characterising their particular period of domination and civilisation in the world's history. From each of these the present civilisation culls, in a more or less amateur way, the instruction and inspiration that every masterpiece of past ages is still able to afford. But architecture, sculpture and painting can none of them be said to be at their highest point of development, or in any way clearly representative of the age. Rather, on all sides, do those who dedicate themselves to these arts revert to the past, to the Great Masters of former times and to the visible manifestations of what nowadays no one can be found to reproduce.

The reasons which can be adduced for this state of things are many and complex; and no doubt the varying circumstances and conditions of human development, the altered face of the world, the linking up and intermingling of countries and races, all tend to make good, to some extent, the palliating arguments and excuses of the superficial optimist. No doubt, too, the world is—in the course of its ever-changing development—in a state of wide-spread transition. Once past this period, and given the advent of a possible golden age, time and opportunity will again be afforded for the serious cultivation of the arts. The new masters will appear, and the new masterpieces will duly be created in the several branches of human inspiration.

Unfortunately, however, this line of argument is unlikely to hold. For apart from the fact that the world, and especially the dominant civilisation of the period, is always in a state of transition, of stress and strain, due to its growth which implies change and chance and conflict, every great genius, every artist who is a creator of masterpieces that distinguish and make his

epoch, has done what he has done not because times and conditions were favourable to him, but *despite* all unfavourable conditions and seasons; the greatness of his spirit has had to be manifested through his work, has had to push itself to the forefront of human achievement and there sign its mark on the period of human development.

Thus it is, then, that the complex reasons of the superficial optimist above referred to are not the true reasons for the lack of really great manifestations, at the present time, of those arts of which we have the greatest examples in past times; but the true reason is rather to be sought in the assumption that every age has its own representative art, its own characteristic manifestation of peculiar excellence.

If we turn to Greek times we find that the means for expression in sculpture and architecture were in every way sufficient for the production of masterpieces absolutely unrivalled by any later productions. Whether we consider the grandeur of Egyptian architecture, the mystical beauty of Gothic edifices, or the intense inspiration



JOHANN SEBASTIAN BACH.

of the great masters of painting, the artist in each case has found means adequate to express and immortalise his conception. True, in some cases, that certain processes, certain formulæ, are now lost and that modern artists cannot, with all the boasted progress of civilisation and invention, do what the ancients did. But this loss in technique is in its turn only due to the absence of the really great inspiration that is the driving power of genius. The materials are there as before, and the processes and formulae would soon be revealed, if the illuminating light of the artist's creative genius were, in its turn, as great as of yore.

For the moment the utilitarian and, shall we say, mechanical spirit of the age promotes the revelation of the mental rather than of the contemplative genius in these branches of art, the poetical ideals of the beautiful and permanent are thus strangled in the atmosphere of the practical and transient.

Yet the spirit of man needs, even in this age of mixed and mediocre artistic ideals,



HANDEL

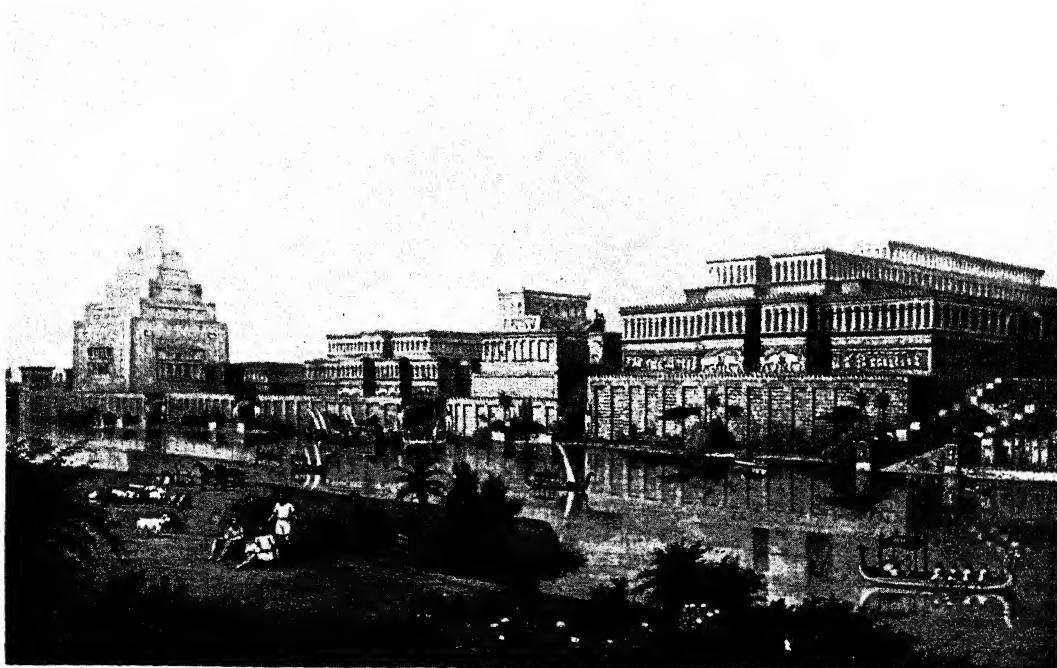
some form of the beautiful on which to gaze, some outlet from the house of daily physical bondage to the cool and restful gardens of the spirit.

In the many minor branches of art, whether of the past or of the present, men find this repose and relaxation from their toils. But we must not confuse these subdivisions, as it were, of the subject in general with the broader consideration of music as the characteristic manifestation of art in the present age.

Underlying every great manifestation of art, at the root of its inspiration, in all times and civilisations, we find the religious spirit, or, rather, man's aspiration to the Divine—to that which he believes and hopes—and this is the real motive force. It is useless to point out that many works of consummate beauty and skill have been achieved at various periods of artistic eminence, which have been prompted by anything but religious fervour and impulse. If such there be, they are merely exceptions and perversions in a great period where the

very exception proves the rule, and the broad general principle is thrown into still clearer light. Whether we consider the ancients, whose science of the stars caused the building of monumental edifices, or the wise men and philosophers whose "mysteries" and sacred ceremonies required the construction of exquisite temples and colonnades; or those lovers of the beautiful who enshrouded the God, whom they saw in everything, in perfect forms of statuary; or again, coming westward, those hardy northern tribes, whose life in forests and in contact with Nature eventually reproduced its memories in the stone of Gothic arches and clustered pillars; or lastly, those gifted souls who, living in times of religious strife, saw and reproduced on canvas the living ideal that inspired them; in all these, and underlying the manifestation in the form, is the spiritual revelation, the divine suggestion and inspiration.

Enough has now been said to indicate whither the argument is tending. If the civilisations have been characterised by some great manifestation of art, and under-



Nineveh in the days of Assyria's ascendancy over the nations of the near East.

A restoration of the Nimroud Palaces of Nineveh, prepared under the direction of Sir A. H. Layard for his "Monuments of Nineveh."

lying this art, at its greatest, was what we may call the religious, or better, the divine-seeking spirit, then what of our present civilisation? Is music its characteristic art?

Music in old times was the art of the Muses, and comprised poetry, drama, rhetoric and so forth. But what we mean by Music nowadays is the rhythmical or disciplined arrangement of sounds produced by the human voice, and by a quantity of various musical instruments capable of giving out sounds of different quality and range of tone.

All people, of course, ever since man consciously produced articulated sounds and fashioned implements, have had some form

or other of musical expression; beginning with the purely rhythmical efforts produced by instruments of percussion; passing on through various stages of wind or reed instruments to simple arrangements of strings stretched over a hollow body.

It is quite unnecessary here to go into the history of music or to show how it was represented in different nations at different times. Suffice it to repeat what was said at the beginning, namely, that until quite recent times music existed only as an art in rhythmical or melodic expression of a nature quite primitive and elementary, compared with what we understand by it and what it is capable of expressing to-day. One point, however, it is of interest to touch upon—namely, the curious fact that, with the craftsmanship, the inventive genius, and the abundance of technical talent that Romans, Greeks, Egyptians, and past civilisations had, they none of them succeeded—nor perhaps did they make the effort—in producing any advanced types of musical instruments. As in Oriental nations of the present day, while the melody is elaborate, while the technique and skill required for expression is often consummate, and the rhythmic arrangement is of the most complex and ingenious character, the harmonical support of all this skill is limited to a basic “drone,” usually in one key. In other words, whatever be the prompting impulse,—be it sentiment, imagination, religious fervour, or the joy of rhythm,—the creative part of the mind works along one thread only. Every ingenuity, every device, every kind of inflexion is resorted to—it is granted—on that thread. It is taken in and out and round, executes often beautiful patterns and designs, and expresses in its course many conceptions, but its ground-work is the “drone”—the music is melodic, not polyphonic; it is always the design of a thread on a canvas. Even when several instruments come into play, they either duplicate the rhythmical accents, or the drone, or the melodic thread. But they do not attempt—and here comes in the whole difference in the evolution of music as understood nowadays—in any serious or organised



One of the Columns in the Temple of Hathor,
at Dendora.

way to work, contrapuntally, one against the other in several independent designs of interweaving melody. To continue the analogy, it is all the difference between a thread pattern on a canvas and a weaving of threads and cross-threads to form the fabric itself.

If one searches for a reason for this difference between early and modern music, the only available explanation seems to lie in the development and growth of the powers of the mind and consciousness in man.

One of the characteristics of the latest sub-race of man, the Teutonic (used generically as including the Anglo-Saxon), is the power of organising. In intellect less subtle, less quick, less brilliant than, for instance, the Latin and the earlier Aryan sub-races, the man of the Teutonic sub-race has nevertheless characteristics of mental and conceptual ability that they lack. He has order and method, he can martial his facts, he can eliminate the unessential from the essential, he can reduce a quantity of heterogeneous matter to simple and fundamental principles, he can make combinations in several directions simultaneously and co-ordinate his data and his plans. All this gift of synthesis and organisation makes for harmony; all this renders possible the construction of the fabric, where the reverse obliges the pursuance of a single thread at a time.

It is strange that in the revival that followed the Dark Ages music seems, among all the other arts, to have profited least. It appealed to the emotion or to the intellect; it had no immediate practical use except as an adjunct to the amenities of life. While the historian may trace phases of difference in the music of the thirteenth, fourteenth, and fifteenth centuries, there is no clear evidence of distinct or noteworthy development in the musical faculties.

Such music as there was, was monotonous, pedantic, and rigid in its rules and limitations. With the invention of printing Church music, especially, received a new impulse and a wider scope. From Luther, Palestrina, thence through Claudio Monteverde of Cremona, to J. S. Bach, we see



An Entrance to Ancient Thebes: The Gate of a Temple at Karnak.

the first great strides of contrapuntal innovation and elaboration; the coming into being of the framework and skeleton on which the form of music was to be moulded and subsequently to develop.

What Wagner was in the nineteenth century, compared to his predecessors—a breaker of conventions, an innovator, an enemy of the limitations of pedantry pure and simple—Monteverde of Cremona was in the seventeenth century, in a minor degree but none the less drastically, when compared to the inflexible schools of the past. Not only did he revive the elasticity of musical combination and the movement of parts, but he was chiefly responsible for bringing music, instrumentally and otherwise, more into touch with human life and emotions.

In times of more limited vision and narrower conception, Monteverde realised, as Wagner subsequently did in a later stage of musical development, that music was not intended to be confined to the rigid and sterile ecclesiastical expression, with its almost invariably identical arrangement of instruments and form-structure, but rather that it spoke a language of life, and, therefore, could



BEETHOVEN.

touch the heart of each ; and, further, that by intelligent employment and combination of the several types of instruments, tone-colours could be used to vary or to intensify the conception of each composition.

Again, at or about this period, the instruments themselves were undergoing a period of transition ; stringed instruments, especially, were being produced capable of even greater possibilities for the skilled executant. Many of the more cumbersome types of viols were being gradually adapted to the convenience of the performer, who found that his hand could reach certain notes more quickly and easily as the neck and the general shape and size of the instrument became modified by degrees to suit the requirements of both executant and composer. This again, in turn, re-acted on the composers, who, realising that more was possible for the performer, extended their contrapuntal ingenuities to so great an extent that to this day some of their great masterpieces of string writing have not been excelled.

Nor must it be forgotten that behind and above these more immediate reasons for

elaborate and complex writing, the genius of John Sebastian Bach stands out at this period as one of those great forces in the history of musical evolution, which not only give a new impulse and mark an epoch, but are themselves the cause, not the effect, of the development of the art of that time in which they manifest. It is interesting to mention here that there are flute and trumpet passages in some of Bach's scores which, in all probability, instruments of that time were unable to reproduce as written, and which tax the possibilities of instrumentalists of to-day, with all their modern mechanical improvements. But it is quite possible that some of these passages were not done at all by the said instruments, but were instead executed on the organ, using a stop corresponding to the tone-value required.

The parallel development between the ever - widening application of music to human sentiment and drama, and the orchestral or instrumental improvements whereby expression in tone-values became



RICHARD WAGNER.

ever richer and fuller, is of the greatest importance and interest. From Bach and Handel onwards to Haydn, Mozart, Beethoven, Mendelssohn, and Wagner, through the eighteenth and nineteenth centuries, with all that wonderful and rapid growth of the language, expression, and meaning of music, we must keep before us the parallel growth of understanding in the employment of musical instruments, and the various devices and varieties employed in their groupings of sound-values.

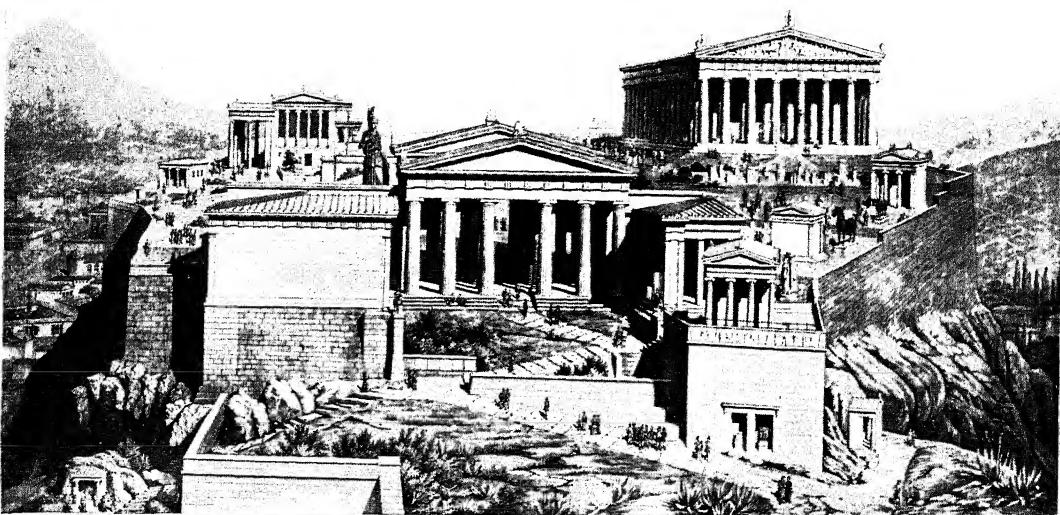
The small chamber orchestra, originally chiefly composed of strings, became reinforced and improved by degrees in its wood and brass elements, as inventors such as, for instance, Boehm, rendered the fingering mechanism of these instruments capable of reproducing complex passages in balanced correspondence with the other parts. But it was not until after Beethoven's death, and during the latter part of the nineteenth century, that the orchestra of to-day expanded in its great variety of instrumental capacity, in response to the requirements

of such orchestral giants as a Berlioz or a Wagner.

Whether we think of the one, whose fastidious sense of tone-colour made him the most meticulous as also one of the greatest orchestral experts of his time, or of the other, whose overwhelming genius caused him to employ unerringly every possible arrangement and combination of tone-colour and sound production, the fact that must strike us most is, how rapid, how amazing, how marvellous has been the growth in the conception and in the production of this particular art of music within the last century or century and a quarter. We wonder, now that we can apprehend its beauties, now that it is an integral part of our lives, now that we have recourse to it for our inmost feelings, how in past times, in other countries and civilisations, people were content with simple tune and rhythm or with merely blaring nerve-shaking sounds, and failed to recognise that music is not merely a stimulant to superficial emotions, but is, instead, a language among languages, a gate



THE PARTHENON AT ATHENS.



RECONSTRUCTION OF ACROPOLIS, ATHENS.

to Truth, the portal to that state of comprehension that exists only between soul and soul, not between body and body.

It has been said in the beginning that behind every great manifestation of art there is ever a spiritual influence at work. This is also true in our greatest examples of music. But it will be well to qualify to some extent this statement by saying that by spiritual is meant that which comes from or is of the Spirit,—that, in other words, which partakes of the higher and more divine part of man. Very often it is religion that evokes this, and then it is appropriate to say, as in the case of the great sacred works and oratorios, that the Gospel and other holy stories have been responsible for the intense religious feeling that the music is able to call forth. But there is a larger and a wider sense in which an art is said to be upheld and inspired by spiritual influence, and that is not in so far as it is applied merely to the religion and beliefs of the time, but in as much as it originates in and expresses that which is true in all realms of Nature, that which is ever so in all periods of time and is, therefore, really eternal and of the Spirit. This is the atmosphere which pervades the works of

the truly great artist, the true lover of the Muse; this the voice that speaks in all languages and finds response in the heart of each. To exemplify the statement: while the "Messiah" and the "Elijah" contain some of the highest expressions of all that the human heart can feel in relation to the Christ-story and the verities of Christian belief, and perhaps, to the many, seem more sacred and more spiritual than other great masterpieces of musical conception because the words allied to the music focus the idea and the meaning, yet it is equally a fact that one of Beethoven's great symphonies can convey everlasting truths, eternal, noble, uplifting sentiments to no less a degree, and perhaps for some to a still greater degree, because the temperament is capable, without any outside help from words or action, of both comprehending and responding to the fullest possible extent.

Does not Wagner give us the true insight into Nature pure and simple—that is, God's expression in wind and water and trees? Do not his dramas exemplify and symbolise the eternal phases of the human soul and its vicissitudes? The employment of myths and sagas, yes, and even of the Bible stories, do not, *per se*, constitute the spirituality

and sacredness and purity of the music. They are rather the means whereby the divine *afflatus*, the musician's inspiration, is brought down and rendered intelligible to the masses who cannot, without some rich interpretative assistance, raise their imaginative faculties to less defined but truer and wider conceptions. There is no phase of life, no extremity of the soul's need, or of the heart's feeling, that music cannot express. Not to all is it given to understand, but happy are those who can come under its influence and realise its power and beauty.

We have heard often enough of "Sound, the Builder"; we know, theoretically and practically, how every sound is a motion, and sets up waves and vibrations in various directions: it is not hard, therefore, to realise how all people and things must be influenced, to some extent, by music. Everyone knows the various effects that different kinds of music produce on him, and no doubt every one realises the value of such a force; yet it is indeed to be deplored that too often this is lost sight of, and that, where music might be, however simple, yet noble and refined in conception and employment, it is prostituted to the service of the trivial and the vulgar, and is, *mutatis mutandis*, little

better than its primitive prototype among the savages.

In modern times, music fills a great place in the artistic extrinsication of our present-day civilisation. Leaving on one side all the more trivial applications of the art, music is a factor in the existence of most people of our times. It is no longer the merely physical ear that requires to be satisfied, the craving of the "ear of the mind"; the comprehension of the more educated in music is ever becoming more exigent both as to the selection and interpretation of the works of the great masters, as also in the search for new composers and novel combinations and effects of tone-colours and harmonies. True that in this latter phase much that is done may be only of a transient and ephemeral nature, yet it has its value, if for no other reason than that it breaks down the barriers of excessive orthodoxy, with regard to the conventional and pedantic attachment to certain fixed tonal relations and sequences.

In the same way that Wagner's genius extended the use of chromatic modulations, there seems to be a tendency among the modernists of to-day to go further in daring shades and contrasts of sound-colours. The only difference is that, while we have, in



Photo.]

THE COLISEUM AT ROME.

[Frith.

the present day, notable examples of innovators endowed with extraordinary technical skill in the handling of intricate works for orchestra and instruments, whose compositions bristle with difficulties and with strange and novel effects, practically none either of the modern German or French or Russian schools can claim anything more than technical greatness, for none of them possess that bigness of conception, that artistic insight which ennobles the whole of the work of a really great master and guides him in the selection of his subjects. It is this pre-eminent bigness that distinguishes such an one as Wagner, and keeps him, in his own line of musical drama and opera, still towering above all who have come after.

Impressionism in music, the reproduction of psychological effects, the "photography"—if we may use the analogy—in sound of certain phases of life, of the mind, of the senses, of even physical acts, these appear to be the impulses which are made to serve, in place of true inspiration, the more advanced composers of to-day. The result is certainly interesting, but it is interesting only to the intellect, and perhaps to the senses. The technical skill is, in some cases, extraordinary; yet one wishes it were allied to some noble inspiration or to some great all-powerful subject. Its chief aim and tendency seem to be to break down barriers, to render more elastic the use of instrumental colouring, and to accustom the ear to gradations of sound that contravene the habitual intervals of the orthodox scales with which we are familiar. Here and there some new composer arrives on the scene with still more ambitious projects; the intention of the composer is revealed to the public in analytical programmes or in specially illustrated designs, and abstruse and even occult subjects are dealt with in a way that suggests to the far-seeing and speculative mind a latent feeling that a whole field of new development in the power and scope of music may be opened up, when the relations between physical and other states are better understood. It is probably a truism that music is on all planes, and that, the wider our field of vision or perception, the greater will be found to be its magic and power. Again, there is much work being done in all

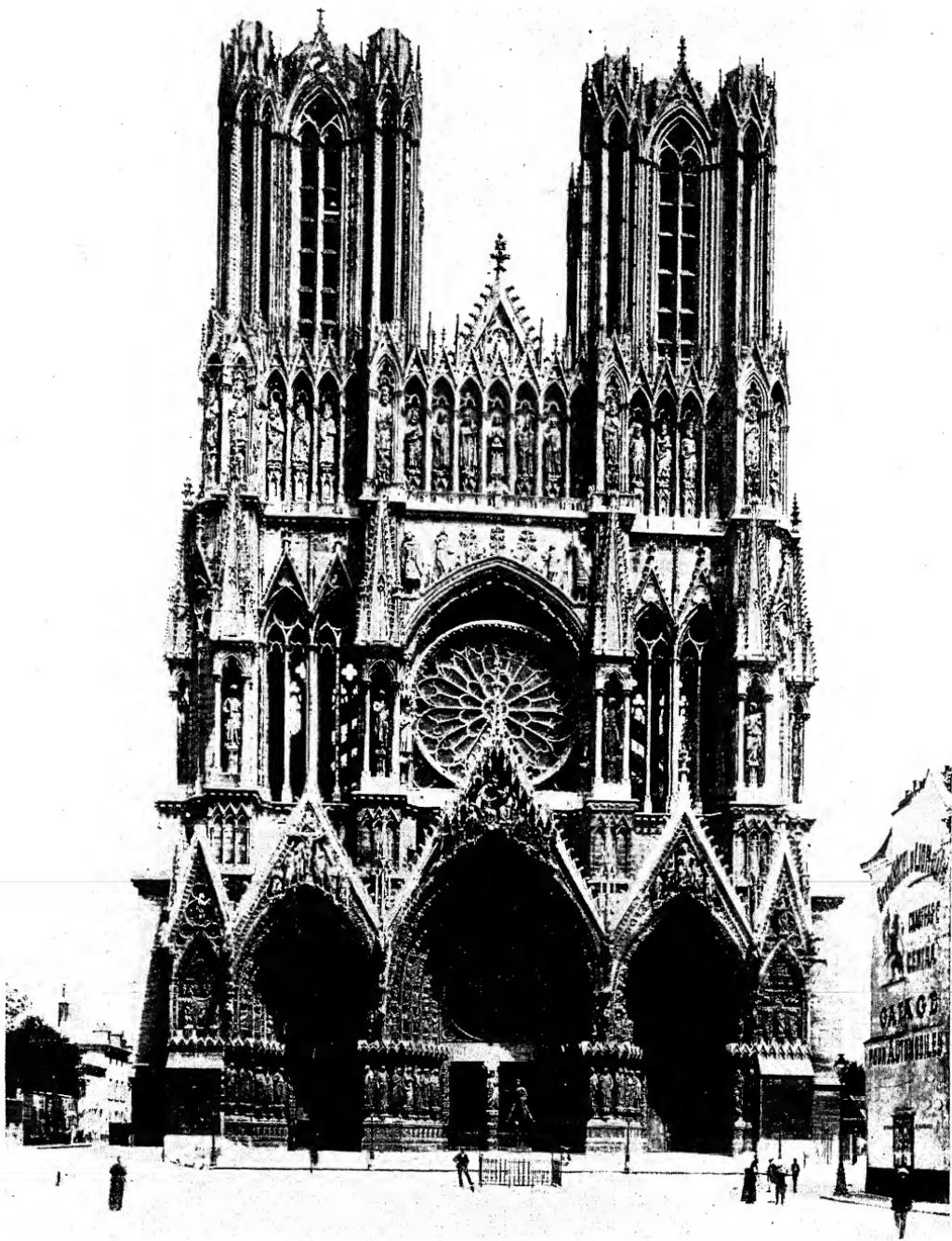
countries to link up sound and colour, and to discover some means of converting them into interchangeable values reproducible at will.

So far what has been done has been more or less experimental and not of very wide effect, but there is here, too, ample scope for discovery and development.

Wonderful and monumental as some of our greatest musical works are, imperishable in their beauty of ideal and construction, eloquent to heart and soul alike, a language above all languages, yet, *qua* art and *qua* force, music is, probably, revealed to us only to a fractional degree; it is, surely, capable of almost limitless development as man's powers extend, as his comprehension grows, and as he requires some intangible yet living vehicle for expression of that which is felt and known yet cannot be put into words. "Music," as William Wallace beautifully puts it, "in our day consists of a perpetual struggle to give definite expression to subconscious thought. No one can tell for how many centuries the strife will continue until man evolves the new faculty which will make the context of music clear."

It is an art capable of a power that probably no one yet clearly realises, and that will only be revealed as man's faculties evolve and his range of vision and knowledge increases.

What part will music play in the near future, in the new awakening of spiritual impulses, in the scheme of things, when once more a Great Teacher has come and gone among men and has given them again the "Word," the message of Peace and Love, that is to fill their hearts and guide their actions and produce new civilisations? Who can tell? But that music will be an even greater and more important factor in this and future civilisations, no one can doubt. Indeed, it must be the constant hope of all that, as Bach and Handel, Mozart and Mendelssohn, found in the Christian Scriptures the inspiration for so many of their noblest and most enduring masterpieces, the religious feelings awakened by the coming of a Great Teacher once again may bring forth into the world new masters and new great masterpieces in music. It may well be, as in much else, that this will only



take place in course of time after the Great Teacher has come and taught and gone, leaving His abiding and strong influences at work among the nations; and that the force and beauty of His great example and life will only then, as it appears in its entirety, call into being some great world-genius who will speak to us in terms of music and give us that highest expression of feeling which our inmost hearts have aspired to but cannot otherwise manifest or convey.

"We are all groping in a mist and the sum of our life is but a breath tossed to the wind." But, if the history of evolution is of any value, surely we who employ the musical sense are the forerunners of a race which will bring into man's comprehension a new form of reason—perhaps even an altered system of ethics. May not humanity then find in music a principle upon which some wider interpretation of existence may be based?

Many at the present time feel that the advent of a Great Teacher is near at hand. Expectantly they turn their faces towards the light that heralds the New Day for the world, and their hearts are filled with hope once again at the promise of "good tidings" and "Peace and Goodwill" for men.

There is the danger always in dealing with such mighty subjects, such sacred hopes as these, that anything written or said should tend but to materialise and bring down to earth too much of that which appertains to the highest feelings of which man is capable, his loftiest and most exalted aspirations, his strongest and best impulses to be and to do.

Here is where music can engender and create, for those capable of being influenced by it, the atmosphere of comprehension and uplifting that the soul needs.

Who, of the many who wait and watch, has not had the opportunity of attending one of the great musical festivals that each year are held in England or in Germany? Who, when he hears the "Messiah" of Handel, or the "Passion according to St. Matthew" of J. S. Bach, does not feel that in these great works he has the Christ-story revealed to him in a language that is not of the past merely, but of the present and of the future and of all time? When one listens to the "Comfort ye, my people," does not one feel

the ever-present announcement, the living inspiration of the Saviour of men? Does not the *évangelion* become a living reality of the present and not merely of two thousand years ago? Again, do not such gems as "He was despised and rejected of men," "I know that my Redeemer liveth," "For unto us a child is born," become endowed with life here and now, actual realities to all of us, applicable to-day as at any previous time, and not on account of the words alone but because the music gives life and vivid being to the idea? Again, who can go to Bayreuth and hear Wagner's great presentation of the Sagas and world-myths and not feel that there the music illustrates and perpetuates in symbolism the story of the cosmos, the development of the world-drama in which the evolution of man plays the foremost part; or in "Parsifal," wherein the further progress of man's soul from human groping consciousness to divine understanding and revelation is traced? Who is so obtuse as not to recognise the language of music that can convey states of the mind and feelings of the heart, and all those subtle and complex openings-out of the consciousness that no words and no language but this could convey to human comprehension?

It is in the atmosphere of music that the wings of the Spirit can soar aloft, it is music that the power of articulate expression vouchsafes to those whose tongues and voices are dumb on lower planes. Music is the language of languages, the expression of the Gods. We speak in music only when we desire to express all that is highest, most harmonious, beyond all conflict. The wind in the trees, the water in its torrents and oceans, the movement of all that is, *all* is capable of expression in terms of music. Poets and dreamers, prophets and seers, have filled the universe and the heavens themselves with the symbols of harmony and music, with choirs of angels and archangels. The very motion and relation of the universes have been spoken of as the "Music of the Spheres." Let us then recognise the might of music and believe with Byron that—

"There's music in all things if men had ears,
Their earth is but an echo of the spheres"

W.M. H. KIRBY.

CROYANCE ET POLITIQUE EN FRANCE.

 I un pays a besoin d'une doctrine qui réconcilie sur des bases solides la Science et la Religion, ce pays est assurément la France : nulle part, l'abîme n'est creusé plus large entre la morale et la conduite, entre la croyance et la politique, entre l'Eglise et l'Etat. Il est

istiques de la race française, celle-là même qui l'a conduite aux excès dont elle souffre aujourd'hui, est une chance de salut pour elle. C'est la faculté, le besoin qu'elle a de passer de l'idée à l'action, d'appuyer sur un dogme abstrait son gouvernement et sa vie sociale. C'est ainsi que peu de nations furent plus profondément pénétrées qu'elle de la doctrine catholique, et qu'elle a vraiment, dans le passé, mérité le beau nom de Fille Aînée de l'Eglise ; c'est ainsi que la réaction de l'Esprit Moderne fut, chez elle, plus violente qu'ailleurs, et se traduisit par l'effort grandiose, encore qu'avorté, de la Révolution.

Aujourd'hui, le bilan intellectuel de la France politique est assez facile à dresser. Car les partis sont ardents, et chacun d'eux correspond nettement à une philosophie distincte. Ils se rattachent, avec des nuances, à une triple tradition. Il y a, d'un côté, les Partis de Droite, monarchiste et impérialiste, dont l'un se réclame du droit divin, l'autre du principe plébiscitaire, mais qui sont alliés, tous les deux, l'un par son passé tout entier, l'autre par le système du Concordat, à l'Eglise Catholique Romaine. Il y a en second lieu le Parti Républicain, celui qui, depuis quarante trois ans, détient le pouvoir officiel, et dont on peut dire, au total, qu'il est nettement agnostique. Car, si ses ancêtres réels, les puissants précurseurs de la Révolution Française, Voltaire et Rousseau, furent déistes, on sait qu'ils ne furent point suivis en cela. Le premier éleva à Dieu une chapelle où personne, même lui, n'est entré. Le second compromit les sublimes intuitions d'un trouble génie par les tares de sa per-



Photo

MONSIEUR GABRIEL TRARIEUX.

[Waleri.]

permis de croire, par contre, que, si survenait ce message béni, il trouverait en France autant qu'en aucun lieu du monde l'adhésion la plus enthousiaste. Car—and c'est le rayon d'espérance qui illumine pour nous le sombre présent—une des caractér-

sonnalité. La mentalité française du siècle dernier—en particulier de la fin du siècle—ne s'est point formée à leur école, mais bien à celle de l'Ecole Anglaise, à celle de Darwin, de Spencer, de Stuart Mill, et cela par l'intermédiaire du rigoureux logicien Taine et du mélodieux Renan. Plus puissante encore sans doute et d'ailleurs exercée dans le même sens, fut l'influence d'Auguste Comte, le fondateur du Positivisme, qui conçut la dernière synthèse scientifique qu'on ait essayée, et par là, sur beaucoup d'esprits, eut le prestige d'une Révélation. Les hommes les plus éminents de la troisième République, de Gambetta, qui l'a fondée, à Clémenceau, son plus récent chef, en passant par Jules Ferry, qui l'a dotée de son système scolaire, subirent tous, avec des tempéraments divers, cette discipline et cette conception. Il y a, enfin, le Parti Socialiste, qui, bien qu'ayant des sources françaises en Proud'hon, Fourier, Saint

torique, et voulut expliquer toutes les révolutions humaines par le facteur économique. Doctrine saisissante, remarquable par son retentissement international, et dont l'action, c'est probable, est appelée à grandir



VICTOR HUGO.

encore, mais qui a le tort de ne considérer que l'un des deux aspects du monde, de méconnaître la constitution de l'Homme, et de vouloir subordonner son cerveau à son estomac.

De ces divers Partis en présence, lequel paraît pleinement qualifié pour résoudre les problèmes sociaux et moraux qui se posent à un Etat moderne ? Je ne crains pas de dire : aucun. Non que les hommes de talent ou de bonne volonté leur manquent. On en trouve dans tous les camps. Mais ils semblent, les uns et les autres, frappés d'une sorte de paralysie, soit par les fatalités de l'histoire, soit par les contradictions secrètes de leur doctrine et de leur vouloir. L'Eglise Catholique, qui prête sa force aux Partis de droite, Impérialisme ou Monarchie, demeure le refuge d'âmes nombreuses, l'inspiratrice de vertus privées, et la précieuse sauvegarde de tous ceux qui, mystiques d'instinct, ne savent pas se frayer leur propre route. Mais,



BÖEHME.

Simon, reste marqué par l'empreinte géniale de Karl Marx, israélite allemand. Celui ci, disciple d'Hegel à rebours, édifa, comme on le sait, sur un panthéisme strictement unilatéral, sa doctrine du Matérialisme His-

au point de vue social, elle porte le terrible karma de ses persécutions passées et de son intransigeance durable. Messagère d'un Dieu d'amour, hors de sa conception rigide, elle n'a su que maudire et frapper. Aussi a-t-elle groupé contre elle toutes les puissances éparses de ceux qui cherchent librement. Les fureurs de l'anticléricalisme ont répondu, réaction logique, au despotisme clérical. Cette leçon n'a point porté ses fruits. Et, si elle revenait au pouvoir, tout prouve que l'Eglise agirait demain comme elle agit aux siècles passés. Aussi s'avère-t-elle incapable d'inspirer un système de gouvernement qui fasse autour de lui l'unité réelle, celle qui naît de l'adhésion des coeurs.

Le Parti Républicain se débat dans les difficultés sans nombre que suscite l'Agnosticisme à ceux qui prétendent s'en contenter. Il a fondé le Pouvoir sur le consentement du peuple; et la fausse notion de l'Egalité, contredite par la Science aussi bien que par l'Occultisme—fait que ce pouvoir incertain, où le Légitimatif absorbe tout, se défend mal contre les dangers de la démagogie qui le guette. Il a décrété la séparation des Eglises et de l'Etat; et, dans ses Ecoles, il ne sait plus sur quel principe étayer la Morale, qui cherche vainement à se passer d'une conception de l'Univers. Il veut établir la Justice Sociale, et fait pour cela des efforts louables; mais, imbue de l'idée erronée que la lutte pour la vie est la loi de l'Homme et que le Sacrifice est une faiblesse, la Bourgeoisie française ne trouve pas en elle la force de prendre sur soi les charges qui devraient lui échoir. Elle n'est pas arrivée encore à établir un programme fiscal qui proportionne l'impôt au revenu; elle laisse subsister l'Alcoolisme par fâcheuses complaisances électorales. En tant que classe dirigeante, elle n'est pas à la hauteur de sa tâche. Il n'est que trop juste de dire que le poids écrasant de l'effort militaire, légué par les régimes passés, lui rend cette tâche particulièrement lourde.

Dans ces conditions, le Parti Socialiste est le seul qui ait élevé des protestations généreuses, et qui ait offert un idéal un peu noble, soit au point de vue intérieur, soit au point de vue international, dans ces dernières années. Mais lui aussi est aveuglé,

entravé de sophismes gênants. Pour établir la justice et la paix, il compte sur la force et la haine! Les puissances d'amour lui sont inconnues. ¶ Et le spectre de la guerre civile, que son succès déchaînerait fatallement, empêche les esprits de se rallier à ses revendications les plus justes. De sorte que le dieu social apparaît déchiré sans remède, comme naguère Osiris en Egypte. On n'en trouve que des fragments dispersés. Chaque Parti en possède un ou deux. Mais aucun ne paraît détenir le secret qui rendrait à ce dieu sa stature harmonieuse et parfaite, que des peuples, cependant, autrefois, des peuples heureux, ont connue.



HONORÉ DE BALZAC.

Quoi d'étonnant, après cela, à ce que les poètes, les artistes aient fait retentir la plainte invincible de l'âme française ainsi divisée, et formulé, tout le long du siècle, en face de l'esprit agressif et dur, la revanche du cœur méconnu, froissé! Ce fut la belle tâche des génies romantiques, Hugo, Lamartine, Vigny, Musset, qu'une femme, la comtesse de Noailles, continue de nos jours encore. Les prosateurs, de leur côté, avec moins de lyrisme et plus d'analyse, exprimèrent le Mal du Siècle. Chateaubriand, Stendhal, Sainte Beuve, Balzac, Fromentin,

Senancour, Amiel, Barrès, Loti, Bourget, Curel ont tour à tour et magnifiquement, comme s'ils recommençaient sans fin le même livre, décrit le tourment de l'homme moderne, qui voudrait servir un idéal et se croit le jouet d'une illusion. Malgré le triomphe du matérialisme, quelques philosophes solitaires, énergiques jusqu'au paradoxe, cherchèrent eux aussi, dans leur domaine, à maintenir les droits du sentiment. Avec Secrétan et Renouvier, l'école des Néo-kantiens, acceptant le divorce apparent de la Pensée et de l'Instinct, préféra douter de la Raison que de renoncer à l'Espoir. Position désespérée, qui montre que l'Homme se mutile lui-même, plutôt que de bannir ses dieux !

Tel est, à peu près, notre bilan. Et nous pouvons, aujourd'hui encore, redire les vers du poète à l'ombre du Christ évanoui :—

" Nous sommes aussi vieux qu'au jour de ta naissance,
Nous attendons autant, nous avons plus perdu ;
Plus livide et plus froid, dans son cer-
cueil immense,
Pour la seconde fois Lazare est étendu—
Où donc est le Sauveur pour entr'ouvrir nos tombes ?
Où donc le vieux Saint Paul haranguant les Romains,
Suspendant tout un peuple à ses haillons divins ?
Où donc est le Cénacle ? Où donc les Catacombes ?
Sur quel front flotte encor l'auréole de feu ?
Où donc vibre dans l'air une voix plus qu'humaine ?

Sur quels pieds tombez vous, parfums de Madeleine ?
Qui de nous, qui de nous va devenir un dieu ? "

Pourtant, voici que, de nouveau, après une nuit si profonde, quelques rayons d'aube blanchissent les cimes. Voici que nos penseurs les plus récents, Maeterlinck, Bergson, Boutroux, Poincaré s'évadent du cercle maudit, et, par delà la raison logique, retrouvent l'intuition Platonicienne. Voici qu'un grand occultiste français à peine disparu, Saint Yves d'Alveydre, formule dans la "Synarchie" la règle de notre salut social ; que l'oeuvre féconde d'Edouard Schuré, l'auteur des *Grands Initiés*, a rouvert les sources sacrées ; qu'un mystique chrétien, Sedir, fait songer aux accents de Jacob Boehme. Ce sont là de précieux présages, des rameaux d'olivier qui annoncent la naissance de Temps meilleurs. Mais seul, entre tous ces signes divers, le Message Théosophique, tel qu'il a été délivré par H. P. Blavatsky, A. P. Sinnett, C. W. Leadbeater, et Annie Besant, m'apparaît complet, organique, de nature à résoudre entièrement les antinomies qui nous déchirent, à étancher la soif profonde de notre cœur et de notre esprit. Et, si sa plus haute promesse doit se réaliser pour nous, si nous devons voir de nos yeux la venue de Celui dont les pas embaumèrent autrefois notre globe, j'ose croire qu'en France comme ailleurs Il trouverait, et dans tous les camps, des âmes prêtes à suivre ses traces, des âmes ardentes, une fois de plus, à se dévouer à son Oeuvre, pour cette vie et les vies à venir.

GABRIEL TRARIEUX.

Soyez comme l'oiseau posé pour un instant
Sur les rameaux trop frêles,
Qui sent ployer la branche et qui chante pourtant,
Sachant qu'il a des ailes !—Victor Hugo.

HYGIENE OF CHILD LIFE AND EDUCATION.

AS I write I have in my mind the picture of the close-set dingy streets of the South-eastern district of London, where the great three-storied schools rise up, in many of which nearly a thousand children are taught. The infants' department is on the ground floor; next comes the girls' school; and on the top the boys'. Round the school is a space of asphalted playground, enclosed in a high brick wall fitted with iron gates; and factories, workshops, and the backs of houses look down over the school walls.

If you choose your time and are armed with the necessary introduction, you may walk into one of these departments and find a "Medical Inspection" in progress. Passing through the outer door you will enter the large school hall, out of which the class-rooms lead, and you will find twenty or more women sitting, somewhat uncomfortably, on wooden chairs against a wall, while children stand or sit or cling (according to size) around them. From the hall you will be ushered into a class-room, emptied for the time of its usual occupants, in possession of the school doctor, the nurse, the teacher—usually the head teacher—an official lady representing the "Children's Care Committee," and one or two parents with their children. If the atmosphere is serene and happy, the child who is being examined will be smiling, the parent at ease, the nurse and doctor working expeditiously, and the Care Committee lady getting prodigious quantities of statistical information as to possibilities of "treatment" and "social condition," with the *sang-froid* of a professional equilibrist. The teacher will

be observant and helpful, and the other children in the room interested in the new game of Medical Inspection which involves the feature, new to school life, of the presence of interesting strangers and "mother," and also involves being partially undressed.

For the Medical Inspection a child is stripped to the waist, and the doctor rapidly examines heart and lungs with the stethoscope, and otherwise if required. Then he looks at the ears, nose, eyes, teeth, and throat. During this time he takes a general survey of chest, abdomen, and back, asks questions as to illnesses, little fluctuations of health or peculiarities, and confirms or alters observations made by the school nurse. In London schools the nurse weighs the children and measures their height, and makes a preliminary test of eyesight before the doctor arrives at the school. And it is also the nurse's duty, at the time of the doctor's inspection, to note the state of cleanliness of head, body, and clothes, the number of flea-bites, and the presence or absence of vermin. Nurse and doctor thus co-operate in forming a judgment on the child's condition, and the observations are all entered on a card under printed headings, which is filled in with the child's name, address, age, and school class before the inspection begins. With the child before him the doctor asks the mother a few pertinent questions, asks the teacher also, and may turn to the nurse or the Care Committee representative for confirmation of a surmise as to under-feeding or home conditions or illness which the parent may be unwilling or unable to confirm.

Thus the Medical Inspection involves a good deal of preliminary thinking out. The



Medical Inspection in an Infants' School.

Author examining spine of pupil from Boys' Department, parent, nurse, and headmaster of Boys' Department present.

children must be chosen from those of the age to be inspected, the parents invited by letter, the children's cards filled up, and the room prepared. The card on which the observations are entered is now stereotyped, and an inspection means that the work of teacher, nurse, Care Committee representative, and doctor, is all concentrated on the child for a short period, the result being a very considerable gain in knowledge of the child's physical condition, possibilities, and limitations. The doctor may find the child has a diseased heart, unknown to parent and teacher alike; the information is conveyed at once and instructions are given as to care in physical and mental exercise and drill in school, and similar care at home. Or the child may have decaying teeth, which have become to the child and parent so much a matter of course

as not to be considered the physical handicap they in truth are. Often, too, is the eyesight found very bad; sometimes one eye is nearly or quite blind, and the demonstration of this comes to parent, child, and teacher as a revelation, for eyes are tested separately, but, of course, in ordinary life always used together. Defects of ears, nose, and throat, lungs, spine, joints, nerves, skin, and bones may be found, and the defects which can fail to be noticed or "put up" with are almost incredible. Thus ear discharge, which is offensive to all people near by, is still common; verminous conditions are common. Conditions of the decaying teeth and gums which are poisoning the digestion are frequent. To point out a state of malnutrition amounting to serious devitalisation, is often to be greeted with the reply that the child "always was pale and

thin." Heart disease and consumption are often not suspected, serious deafness and blindness may exist undetected, and curvature of the spine be overlooked.

In a school session morning or afternoons in which twenty-five children may be inspected, anything from twelve to twenty will be found to have some defect or other needing remedy. Most of these defects when remedied will put the child on to the level of sound and healthy childhood. Thus, decayed teeth stopped or extracted as required, can be completely "cured" in the sense that the child after the "cure" is in a condition of sound health. Skin defects, some eye troubles, and some ailments of nose, throat, ear, and other parts of the body, can also be "cured." But not all defects are thus easy to handle. And among other ailments, heart disease, consumption, malnutrition, severe anaemia, and severe affections of the eyesight, nose, throat, and ear, even when as effectively treated as our knowledge allows, are still serious handicaps in school and in after life.

Throughout England, medical inspections like those described are going on in all schools. To the great town school buildings and to the little rural places also comes the medical inspector. So that we have the records of inspections of a population of school children which runs into millions. And if the one school inspection is interesting, the figures for all the schools added together are almost overwhelming.

What medical inspection means in the mass, and what it aims at in England, can best be understood from the reports of the chief Medical Officer (Sir George Newman) to the Board of Education.* In the 1910 Report, Sir George Newman writes: "The careful medical inspection of each individual child is the only sure foundation upon which preventive or remedial work of a lasting character can be established. The process may to many persons seem slow; it may appear to them that much time, patience, energy, and money is being expended which

might be used to better advantage, but I am convinced that the basis upon which the work is being undertaken throughout England is sound and that the realisation of the result aimed at, namely healthy childhood, can be anticipated with confidence. This does not mean that the Local Education Authority can, single-handed, accomplish all that is required, but by demonstrating with clearness and accuracy the needs of the child in concrete form, and by pointing in some degree to the causes of the disabilities under which the child is suffering, they are able to bring to bear on each individual case those agencies and influences which are necessary to the ultimate prevention or remedy of the defects and diseases discovered."

The most important physical defect found at inspection is malnutrition. It is difficult to define precisely, and therefore there are wide divergencies in the opinions of individual medical inspectors as to its prevalence. Condition of nutrition is noted as good, normal, sub-normal, and bad, and probably most inspectors would agree that what they class as normal in all schools in poor districts is a condition which is unsatisfactory. But taking the avowedly subnormal class, you get a percentage of 9.2 per cent. in Glamorganshire, 14.4 per cent. in Dorset, 3.7 per cent. in Lincolnshire, and 12.5 per cent. in Surrey, all these being rural areas; in town or urban areas you get 9.6 per cent. in Burton-on-Trent, 8.5 per cent. in Cardiff, 26.3 per cent. in Ipswich, 3.4 per cent. in West Ham. This last district is one of great poverty, and the "normal" of West Ham would probably cause consternation in any comfortably-off family; the "bad" is very bad. An analysis of the causes of malnutrition in 570 children, made by Dr. Chate, in Middlesex, shows:—Poverty, 29.5 per cent. in boys and 26.1 per cent. in girls; intestinal parasites, 14.3 per cent. in boys and 15.9 per cent. in girls. This is largely due to dirt. Adenoid growths at the back of the nose, interfering with breathing and with digestion, were the cause in 5.5 per cent. boys and 5.7 per cent. girls. Other causes were rickets (caused by bad hygiene): Boys 4.8 per cent. and girls 3.0 per cent.; decayed

* Annual Report of Chief Medical Officer to the Board of Education (price about 1s. 3d.). Wyman & Sons, Fetter Lane, London, E.C.; Eyre & Spottiswoode, East Harding Street, London, E.C.



Medical Inspection in an Infants' School.

Author examining Chest—Sounding of a pupil from Boys' Department, parent, nurse, and headmaster of Boys' Department present.

teeth: Boys 8·1 per cent. and girls 8·7 per cent. Improper (as distinguished from insufficient) diet, 2·3 per cent., and in 13 cases the cause was overcrowding of the house; in 16, tuberculosis; in 13, chronic bronchitis; in 11, stomach conditions; and in 10, over-work (out of school hours presumably), with insufficient sleep. In London, not less than 11 per cent. out of a total of over 600,000 children suffer from a greater or lesser degree of malnutrition.

The effect of malnutrition in retarding and hindering school work is very marked. The badly-nourished child has not got the physical energy necessary to enable it to concentrate its attention, and it cannot give out in brain and nerve work energy which it has not had put in. Such children

are pale, thin, under-sized (or unduly flabbily fat), and have dry skin, brittle hair, and are listless, with poor circulations. At play they do not join in with vigour, but slink about out of the way of the more vigorous, furtively trying to warm themselves; in school work they toil arduously after their better-nourished fellows, and are yet left behind.

Another serious condition is uncleanliness. I quote as examples that in Plymouth, in 1910, 4·8 per cent. boys and 30·9 per cent. [†]girls were in a verminous condition; in Derbyshire the figures were: Boys 7·2 per

[†] Probably the larger percentage of girls with defective vision is due to sewing and indoor occupations; the larger number verminous is due to the wearing of long hair.

cent. and girls 39.8 per cent. The condition of dirt and vermin is an indication of poverty and unhygienic surroundings, but is also bad in itself, as it makes children personally offensive to others, and reduces their vitality or their educability by making them restless or impairing the sensitiveness of the skin.

Defective eyesight was found in over 9 per cent. of boys of 12 in Lancashire, and in over 13 per cent. of girls[†] of the same age; in other parts of the country the figures are much the same, but it is noted that children in the country have better sight than those in the towns. Defective hearing is found in from 1 to 2 per cent. of all children. Obstruction at the back of the nasal passages caused by "adenoids" and associated with enlarged tonsils and glands, occurs in from 1 to 16 per cent. of children, varying with the place and with the medical inspector's view of defect needing record. About 1 per cent. of children have heart disease; about 7 per cent. are anaemic; and over 5 per cent. show some manifestation of rheumatism. A defect of a slightly different character is recorded as "feeble-mindedness." From .25 to upwards of 1 per cent. of children are feeble-minded to the extent of being unable to profit by ordinary school education in the normal way. And this gives a total number of feeble-minded children of from 15,000 to 60,000. Only about 12,000 of these mentally defective children are at present provided for in special schools. It is also interesting to note, from a special investigation made by Dr. Stirk, of Exeter, on 421 "backward" children, that 67.4 per cent. are found to have some physical defect accounting for their "backwardness," 25 per cent. of cases were attributable to irregular school attendance due to illness, and other causes, and only 8 per cent. were not accounted for. Defects of hearing, sight, and enlarged tonsils and adenoids are the three most common defects associated with backwardness. And although there is a difference between "backwardness" and "feeble-mindedness," it is one of degree only, and undoubtedly the same physical causes operate in both classes of cases to produce their "mental" result.

If we turn to the records of the United States and Canada[‡] they have much the same story to tell us. Out of 266,426 children examined in New York in 1910, 196,664 were found to be defective, 12,114 had defective teeth, 2672 defective eye-sight, 3100 had enlarged tonsils.

The examinations conducted at a School in Bonn,[§] in Germany, show marked anaemia in 40 per cent. boys and 64 per cent. girls, and enlarged tonsils and glands in 59 per cent. girls and 54 per cent. boys. These high figures are probably due to special causes, and are not characteristic. The children of the Australian Aborigines examined at Lake Tyers State School showed marked prevalence of enlarged tonsils and decayed teeth. In Western Australia,^{**} out of 7784 children examined, 3667 had defects of the teeth, 441 defects of the ear, and 2598 defects of the throat and nose. In France the same problem of defects has to be grappled with.

Defects exist in the negro as in the white, and interesting comparisons are being made of relative intelligence of these two races from the results of medical inspections in the Southern States of the United States of America. Again, in China, Dr. Bolt^{††} reported on the inspection of "several hundred picked students" sent to the Tsing-hua University in Peking, and stated that a large proportion had diseases of the skin and eye, as well as other diseases.

The defects and diseases revealed by medical inspection are confined to no one country; there are differences between town and country, between industrial and agricultural areas, between English and German, American White and American Negro, but all over the world a great mass of defective conditions confronts us.

[†] Quoted from *Health and Medical Inspection of School Children*, by Walter S. Cornell, M.D. F. A. Davis & Co., Philadelphia. 12/6.

[‡] Quoted from quarterly *School Hygiene* for February, 1913, and November, 1912. Adland & Son, London. 1/-.

^{**} Annual Report for 1911 on Medical, Health, Factories, Early Closing, Western Australia. By T. W. Hope, F.R.C.P., Ed., etc. Published by Simpson, Perth.

^{††} Quoted from Report of Chinese Medical Congress in *The Journal of State Medicine*, April, 1913. Royal Institute of Public Health, London. 2/-.



Medical Inspection in an Infant's School.

Author examining chest of Infant, parent, headmistress, and nurse present.

Transport your school doctor and nurse, your weighing machine and measuring rod, your eye-testing apparatus and card record system to India, Tibet, or Timbuctoo, and there will be found defects to note, remedies to suggest, causes to be sought out, and methods of prevention planned.

Medical inspection, so far, may be described as the focussing of knowledge of health on the child, by means of a machine of public health administration, that enables us to take up each child as an individual, and deal with it as an individual. That is the immense step forward medical inspection of school children implies; it is not a new knowledge, it is not the proposal of a new remedy, or the discovery of unknown causes—it is the use of existing knowledge and its application in individual cases,

according to their individual needs. In this way medical inspection is more than the preliminary to the bringing of health to the child; it is the harbinger of the new method of applying to the individual, and in detail, for any purpose, the knowledge already existing in the world. Knowledge is to be applied. You have knowledge, then apply your knowledge! In those words is the seed of a revolution in thought and in human society.

The light of medical knowledge is focussed not only upon the child, but upon the school building and the school furniture made use of by the child. If you will return with me to the room in the London County Council School with which we began, you will find that the doctor does not confine himself to questions about the child's health and its

home, but asks also of its school work. And the inspection of children being finished, or more probably on some other occasion, the teacher and the doctor will walk round the school together observing the classes at work, noting the temperature of the rooms, the state of their ventilation, how they are lighted, and how the desks are placed and made. The print of school books will be looked at, the sizes of stitches used in sewing classes, the physical exercises and games considered, and the time-table as a whole thought about and discussed.

Notes will be made. Here a new window is required. There an extra radiator for additional heat. Then there may be noted extra lavatories, cloak-rooms, or new desks needed. The whole school surroundings of the child are considered, and everything modified as far as practicable to ensure the best possible conditions.

By these two examinations, first of the child, and secondly of the child's surroundings, we are placed in a position to do three important things :—

(1) By informing teacher and parent of defects needing remedy, the doctor puts them in the position of being able to adapt the child to the needs

of its education ; that is, to make the child's physical body a more effective instrument for the work of its mind ;

- (2) By considering the school curriculum, lessons, and time-table in relation to the question of health, we are in a position to modify the school work to suit the capacities of the child ; and
- (3) By systematically noting defects of buildings and school furniture, and suggesting the necessary improvements, we are in a position to alter the buildings and apparatus so as to ensure the existence of the conditions pre-requisite for health.

In these three ways the focussing of our knowledge on the concrete individual problems and difficulties puts us into the position of being able to move forward to a position in which health will be more effectively guarded and maintained, and the mind be freer to perform its work, freer to grow and to expand sanely and efficiently.

The next problem to consider is how the defects of children and of school surroundings are to be tackled. And first the defects of children.

L. HADEN GUEST.

(To be continued.)

LORD! RETURN THOU!

LORD of the little children, Lord of the bond
and the free,

Are we not waiting and watching, looking
and longing for Thee ?

Lo ! we have heard Thy herald spreading
the tidings round,

Not with the crowd in the market, not with
the trumpet's sound,

But in all quietness working, sowing the
blessed seed

In the hearts of those that are ready, by
thought and word and deed,
Showing the signs and portents—telling of
things that are
Just as they were aforetime, when last men
saw Thy Star.

Lord of the little children, Lord of the bond
and the free,

Are we not waiting and watching, looking
and longing for Thee ?

—BARBARA S. TIDDEMAN.

TRUE EDUCATION.

HE N the preparation that we have to make for the coming of the World-Teacher, no part is more important than the training of children. For the children of to-day will be men and women a few years hence ; they will be just in the prime of their lives when He shall come. Probably all the strongest and most active of those who will stand round Him as His closest adherents, are at this very moment in the hands of parents, nurses, and schoolmasters. See, then, of what moment, for one who believes in His coming, is the treatment of the children of to-day !

Viewed in the light of the near approach of the Great Teacher, our present methods of education are seen to be lamentably inadequate. The subjects taught are clearly not what is necessary, and the methods of teaching are not only obsolescent, but, in most cases, reprehensible to the last degree.

The word education means drawing-out—the drawing out from the child the faculties and abilities which lie concealed within him. In our day, that meaning seems to have been entirely forgotten ; the modern educator seeks not to draw out, but to pour in—to load the mind of the unfortunate pupil with a vast mass of unrelated and ill-digested facts, choosing, by preference, such facts as have no possibility of being of any use to him. Such a theory is not only false, but mischievous.

True education must bear in mind that the child is not a mere empty shell ; not the outer husk that we see before us, but the kernel which dwells within ; not a body, but a soul ; a spark of God's own fire, a veritable fragment of the divine ; and that the duty of the educator is to help that latent divinity to unfold itself, to fan that spark into the sacred flame of divine love. This is no exaggerated, idealistic, or poetical conception : it is simply the statement of a plain fact, and those whom it concerns will do well to heed it.

Education is given not only at school, but in the home ; not only by the pedagogue,

but by the parent ; not only by precept, but by example. It is achieved, not only by what is taught to the child, but by our attitude towards him ; and most of the mistakes are made because that attitude is fundamentally wrong—because we are thinking not of him, but of ourselves.

No man is compelled to undertake the responsibility of parentage, nor need any man become a schoolmaster ; but if he voluntarily assumes those obligations, he is bound to fulfil them, and is seriously blameworthy if he fails to do so. In either case, he embarks upon a task the due accomplishment of which demands a life keyed to a high level of unselfishness—even of self-abnegation. Not every one is capable of this ; indeed, at the present time, but very few, either of parents or schoolmasters, achieve it. But this is largely because they have not realised the need of it—because they have inherited a callous and brutal tradition. They claim what they call “parental rights,” not realising that in this matter, as in so many others, man has no rights, but only duties. A soul has entrusted his body to their care ; it is alike their duty and their privilege to be faithful to that trust, to do their best to make that tenement noble, useful, fit for his habitation.

How is this to be done ? Only by constant attention, by unfailing kindness, by uttermost sympathy, and by a patience that nothing can weary. The child must float upon an ocean of love ; he must never hear a harsh word, never see an inconsiderate action. The organisation of a child is one of the most marvellously delicate things in nature, and a moment's thoughtlessness, a touch of acerbity, may create a breach in confidential relations that will take years to heal. Harshness of any sort towards a child, upon any pretext whatever, is a crime which it is impossible to characterise too strongly, and the abominable cruelty which habitually marks the relations between some parents and schoolmasters and the unfortunate victims who have fallen into their clutches, is nothing but a relic of savagery,

an inhuman horror which brands with indelible disgrace the country which is so uncivilised as to permit it. To inflict suffering intentionally upon any human being is the act of a devil, not of a man, and the fact that the inflictor pretends to think that his cruelty will cure some fault in the child in no way palliates its wickedness. If he knew anything of the real facts of life, he would be aware that the effect of his brutality is in every case far worse than that of the fault which he affects to imagine he is trying to correct.

What is needed is a relation in every way exactly the opposite from these nightmare horrors—gentle but vigilant protection on the one side, utter trustfulness on the other, and the greatest affection on both. Our first duty to the children is to keep them healthy and happy ; for, without happiness, no true progress is possible for them.

To promote their physical health all the ordinary rules of hygiene must be followed ; they must have plenty of nutritious food, plenty of sunlight, of fresh air and exercise, and plenty of sleep ; they must be kept scrupulously clean ; they must be clad always in loose and comfortable garments ; they must avoid all unnatural and noxious habits, such as flesh-eating, alcohol-drinking, or tobacco smoking.

To secure their happiness should present no difficulties if the proper conditions of love and confidence have been established ; for children are naturally happy when they are kindly treated, and it is easy to learn to follow and understand their varying moods. It is essential that, though *their* moods may vary, those of the parents or teachers should not ; for a child is quick to notice and to resent injustice, and if he finds himself chidden at one time for an action which, on another occasion, is only laughed at, the foundations of his universe are unsettled.

Parents and teachers little realise that the young mind of the child is, in many ways, like a mirror ; it reflects quickly and faithfully the thoughts and feelings of those around it. Therefore, it would be criminal carelessness to allow oneself to be depressed or angry in the presence of a child ; for depression and

anger are infectious, and we have no more right to pass on mental than physical diseases to our neighbours. So sensitive are children to outer influences that we should be on our guard never to permit in ourselves any thought or feeling which we do not wish to see in them, for it is exceedingly likely to be reproduced by them. It is eminently necessary, in dealing with them, to preserve a restful and unruffled spirit—the peace which passeth understanding. Never be petulant with the child, even when his humour is boisterous ; always try to meet his changing moods with full and kindly comprehension ; love is a wonderful quickener of the intuition.

So much as to our behaviour towards the child—our method of helping him to draw out from himself the best that is in him ; to express through his youthful body the soul that is imprisoned within. We prepare him by precept (but sparingly), and by a certain amount of direct instruction ; but most of all by example. Our first care is to avoid putting hindrances in the way of his development by any stupidities of our own ; our second is to promote that development and offer opportunities for it by every means within our power. And the great key-note of our education and our attitude, the beginning, middle, and end of it, is love. Let the parent or teacher become himself an embodiment of the Divine Love, and fully realise it in his own life, so that he may flood with it the life of his child.

That should be the manner of our teaching ; but what shall be its matter ? There we are, unfortunately, much burdened and limited by the customs of an age which we have outgrown. Our universities prescribe a certain curriculum, founded upon the theories of centuries ago, and if we wish to obtain recognition from them, we must, of course, follow their lead, even though it takes us into somewhat arid wastes. Their system of education belongs to a period when there were few books in the world, and so a man who wanted to know anything must store it in his head ; it is a system absolutely unsuited to our age, when any one may have an encyclopædia at hand, in his own house, at the cost of a few shillings, and so there is

no longer the same necessity to burden one's memory with vast masses of comparatively valueless facts which one can at any moment look up in a book.

It may be that there will come a time, in the future, when we shall be more practical—when we shall devote less time to book-learning, and more to developing our boys and girls into useful citizens and capable subjects of our King. Already, the Boy Scout movement is tending in the right direction—making our children handy, competent, self-dependent. Every child ought to be able to *do* things—able to read and write, of course; but also to swim, to ride, to climb, to sing, to draw, to build a fire, to cook a simple meal, to render first aid to the wounded, to find his way anywhere by means of sun and stars, to cultivate the ground, to use all simple tools—generally speaking, to be efficient and serviceable, able and willing to give, at any moment, any help that may be needed.

From that ready helpfulness many other good qualities will come; a boy who is constantly watching for opportunities to be useful will be honest, true, unselfish, kind-

hearted, to man and beast; one who is thoroughly capable will also be manly, courageous, and courteous. These are the attributes which the World-Teacher will need when He comes; for He will want not preachers only, but doers—men who will spread His doctrine of love by example, as well as by precept—capable men who will put His new commandment into practice. And these men who will gather round Him are the boys of to-day, and the training that shall fit them to serve Him is in our hands now. Let those who are responsible see to it that this matter is not neglected.

I would recommend all who are interested in this subject to read *Education as Service*, by the Head of the Order of the Star; and also a beautiful little book called *Flowers and Gardens*, by Mr. C. Jinarajadasa. All members of the Order of the Star who have children should give them the opportunity of joining the new organisation of the Servants of the Star, through which they will come into touch with other children who are interested in the same subject, and may learn how to do much useful work.

C. W. LEADBEATER.



SUNRISE

I STOOD by him, and, as usual, nestled close to him. The night was dark, and the eye distinguished nothing. Then, "Look!" he said.

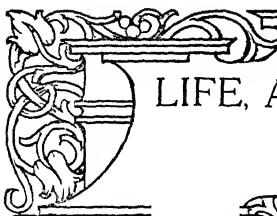
I looked, and the dawn began. At first, a faint light on the horizon; but swiftly, swiftly, the light grew, and soon it was a golden glow that irradiated everything. It irradiated his face. I looked up at his face, and then on the landscape before me.

Where only darkness was, a despairing night, now objects stood out defined. Hills on the horizon, woods near by, and tiny streams glittering in the dawn, all shone with grace and beauty. How often had

I not seen that landscape before, and measured it with eye, and approved or disapproved of this or that patch of colour or light or shade? But to-day was a day of days, for the sun's light gleamed with a greater radiance; and, somehow, in to-day's gleam it seemed as though all things must be beautiful, for all things were as instruments resounding to a harmony. The golden splendour was over all, and my heart sang.

I looked at his face in loving wonder, and he looked at mine, and smiled. Then I understood. So shall it be in the world when our Elder Brother comes.

C. J.



LIFE, AND LIFE MORE ABUNDANTLY. TWO GREAT MOVEMENTS.

LWO thousand years ago the Founder of Christianity declared to His disciples that His mission on earth was to bring to people life, and life more abundantly. The centuries have rolled by, and looking over the world to-day one sees on every hand opportunities for more life, possibilities for more life, and at the same time very little indeed being accomplished, so far as the masses of men and women are concerned.

The nations spend millions on armaments at the bidding of huge capitalists and mono-

polists, armies are moved, and death and destruction are spread abroad. The Cross fights against the Crescent in the Balkans in the same old brutal way as the Romans fought against the Jews in Jerusalem. The Holy Russian Church gives its blessing to the banners and the troops that go forth in their futile endeavour to roll back the tide of yellow men in Manchuria. The Prince of Peace is called in to aid first this side and then the other, in the supreme attempt of one nation to wrest material advantages from the other. Bishops and Archbishops—in fact, all the Churches—with one accord either tacitly agree that these things must be, or are quiescent while they are taking place. The professed followers of the lowly Nazarene, the Prince of Peace, are to be found actively engaged in bringing not more life even in the material sense, but death and destruction to the children of men ; so that religion has come to mean invoking the aid of God against one's ordinary enemies. There has never been a time since the days of Christ when the peoples of the world really desired life, and that more abundantly, for their neighbours.

When we look into our industrial world at home, into that maze of men, women, and children who supply the daily needs of us all, things sometimes appear even worse. It is bad enough that thousands should be killed and wounded in the great battles fought out with all the accompanying carnage of war, but it is still more terrible to think that every day we live, despite improvements in machinery and all the safeguards that science can bring, it is possible to say, and to say with literal truth, that tens of thousands of children, women, and men each year are maimed, wounded, and killed in the fearful industrial struggle in which we are all engaged, the



GEORGE LANSBURY.



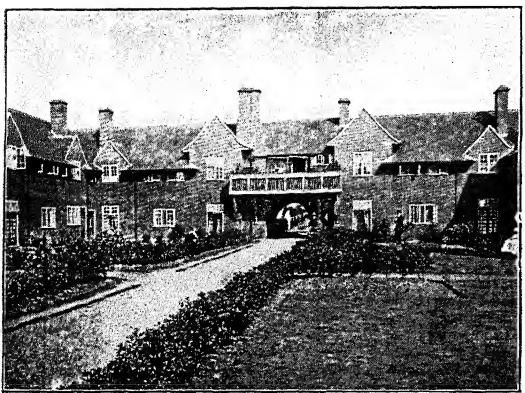
Backs of Houses at Walworth.

struggle for our daily bread. The toll is paid by colliers and railway men, dock labourers and factory workers, the seamstress working in her dark and dreary room at home. In fact, in every department of life where modern industry has a part, it is not more life but less life that all the great improvements of modern times appear to bring. But this is not all. In addition to all the manifold destruction of life which goes on in modern industry, there is the further fact that thousands of babies born into the world are only born to die within a few weeks of their birth, that thousands of others are born to grow up maimed and crippled in body and mind, without any real future but that of being a burden to themselves and to others.

One other hideous result, so far as women are concerned, is that mainly economic tragedy called the "White Slave Traffic." When you realise that, as I am writing,

there are hundreds of women on strike in Hoxton because they want a minimum wage of 8s. a week, and when you contrast this with the earnings in the Piccadilly flat or elsewhere, then if you can, sit in judgment on any individual girl or woman. The real roots of this traffic are to be found in the fact that Christian England, Christian America, have never yet accounted a woman's life, her labour, or her body, of sufficient value to ensure to her, by honest means, anything like a real standard of life.

The whole of this matter will be settled, as many other questions will be settled, when each one of us determines that the other man's sister or the other man's wife has just as full a right to life as we would wish for those who are related to us. The want of material things is bad enough; to go to bed hungry, or to know that one's children are hungry, is a terrible ordeal; to live day in and day out with the dreadful



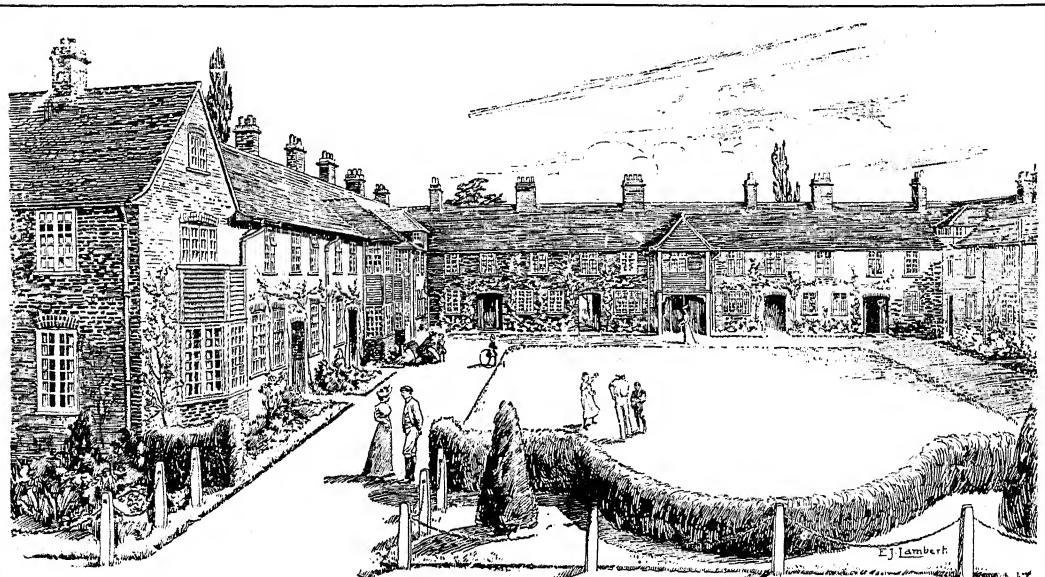
Homes for Aged Folk. "The Orchard," Hampstead Garden Suburb.

By permission of the Editor of "Co-Partnership."

worry of not knowing where the money is to come from with which to pay rent, to pay debts, or to keep going, is a kind of tragedy which comfortably-placed people can never understand. The dull, dreary monotony of labour in the workshop, the office, the factory, or the mine—all day the same kind of work, day after day, year in and year out—whether well paid or badly paid, means the destruction of initiative and the arresting of development. To be face to face each day with the fact that one must subordinate one's own self, one's own

wishes, to the purely self-interested claims of others, is to break down even the best morale that ever man or woman possessed. And therefore, in addition to the material evils which come from modern life, in addition to the fact that men and women are robbed of the bare necessities of existence, there is this other robbery—or, rather, this other destruction—the loss of self-respect and the almost entire loss of idealism and of religion. And those of us who are engaged in the work of striving to lift the load of the world's care ever so little must, if we are honest about it, feel ourselves driven back to face the actual realities of everyday life, and understand that until we are able, either by our own efforts or by rousing in the minds of the people the holy spirit of revolt, to help them out of the morass they are now in, there is very little hope for ethics or religion.

I believe though, even now, that out of the welter of poverty of mind and body there is growing up a finer and a better spirit. It shows itself sometimes by rough deeds and rough words, but the true observer will look for the spirit behind both the word and the deed.



A View in Hampstead Way. Hampstead Garden Suburb.

By permission of the Editor of "Co-Partnership."



Houses, Hornby Street, Liverpool (recently demolished).

From J. S. Nettlefold's "Practical Housing."

Twenty-three years ago the great leader of the Theosophical movement, Annie Besant, took her stand by the side of thousands of underpaid, sweated women and men. In the midst of her campaign the great dock strike took place. Tens of thousands of men, whose wages had often been only a few shillings a week, were inspired with a great hope of betterment. Cardinal Manning and other religious leaders lent their aid to these poor down-trodden

men, and for a time victory was inscribed upon their banners. The years have gone by, many of their leaders have found personal salvation in government positions all over the land; but once more Great Britain and Ireland are resounding from one end to the other with the awakening of men and women, and once more the cry has gone forth, "Give us life, more life."

At this moment in Dublin men and women are engaged in a life and death struggle, almost entirely for the right to combine. A few months ago ten thousand men on the north-east coast risked their whole future work because of an injustice done to one comrade. The new spirit that is abroad is the spirit of solidarity, the spirit which says, "An injury done to one is an injury done to the whole body of mankind."

Sympathetic strikes only mean that

groups of workmen are understanding that they must all rise together, and that the interests of mankind are not antagonistic, but are identical. At the same time there is a growing disregard for what is considered to be the bondage of discipline and the orders of leaders. No one, of course, denies that some men are more clever than others. The spirit that is growing up in industrial Britain to-day is the spirit which is embodied in the words, "The Kingdom of God is within you"

After the great dock strike mentioned before, most of us who were active in the movement were placing our reliance for social salvation on the doings of School Boards, County Councils, and Parliament. We have all discovered now that leaving our work to be done by others, leaving our thinking to be done for us, leads nowhere ; and men and women who have no sort of belief in what is called " personal salvation "—that is, a salvation to save themselves from hell, and to secure a place in heaven—are still quite conscious of the fact that an entirely new outlook on life is needed for all of us. A text which most of us heard when we were young, and which it would be good for us to think of, whether young or old, " Create in me a clean heart, O God, and renew a right spirit within me," needs to be remembered, and is, I believe, in one way or another, being remembered by all sorts and conditions of men and women.

We have to look out on social problems not at all from the point of view of how certain reforms may affect us. We must rather have the new heart and the new spirit which will make us realise that no pleasure, no privilege, is worth anything if it is gained at the expense of another ; and life more abundantly cannot be secured, in its best and truest sense, for ourselves unless we can secure it with and for our fellows at the same time. There is, of course, much to depress, much to break down the spirit of hope wherever we turn. Nevertheless, this awakening of the common people and their demand for a better status in society is, I think, a proof that they realise this ; and everywhere men and women are responding quite whole-heartedly to the doctrine of solidarity.

It is not strange that this should be so. To-day we can all read, and the sayings of St. Francis and the teachings of Tolstoy are open to us all. It would, indeed, be strange if in these days there did not grow up this better spirit. For we have nowadays thousands of rich people, both men and women, who are quite well aware of the suffering and the misery that accompanies their riches, and whose disquietude expresses itself

at Church congresses and religious gatherings of every kind: for at all these the topic of discussion is the Social Problem. Rich and poor are now understanding, in a way they never did before, that religion must mean something actual, something that can be realised. The frightful discrepancies between preaching and practice, so far as religion is concerned, afford a spectacle which no one who cares for realities can think of with anything but shame. And so the great Labour Movement is drawing to itself all the best men and women of our time, and itself is being ranged more and more on the side of every cause that needs assistance.

In the end it is, in the writer's opinion, this Labour Movement, consisting of rough men uneducated in the ordinary sense, but full of zeal on behalf of the oppressed, which will, in the days to come, help the women of our land to a fuller and a better life. Just now the twin movements of Woman and Labour hold public attention as no other movements can, and the reason is that both of them stand for the same big ideal. The woman in the household, very often broken in spirit and bent in body, has heard the trumpet call of freedom. She has very little idea what is meant, except just this : that it bids her hope for a better day. The collier, burrowing in the bowels of the earth, on his road home, in his Trade Union lodge, hears the talk of freedom ; and wherever we look—as in the days two thousand years ago—both women and men are expecting something to happen. Talk with them and they tell you they have never lived in such times. Men's and women's views of what this world should be are broadening out, and everywhere, instead of looking down, the people are looking up. The old forces of right and wrong, as Henry George said, still fight in the market place ; but nowadays we have a fuller realisation of what is right than ever before. Nowadays it is not *my* right but *our* right which is the keynote of the struggle. We are learning that we must not be satisfied with our own good, but must seek the good of all ; and, therefore, reader, let me ask you to look at the Labour Movement, to look at the Woman's Move-

ment as a twin struggle for a more abundant life. Life must mean in its fullest sense, the development of body, soul and spirit in every one of the children of men.

Everything that hinders this is evil. Everything which prevents the development of man or woman must be swept away, and it is for us who profess and call ourselves Christians, who profess and call ourselves religious, more than for any others, to see that we stand by the worker in his struggle for a fuller life, and that we stand by the women in their endeavour to raise the standard of their sex.

Much will be done in the struggle of the

future which we may all deplore, but we must keep our minds clear and sound, and remember that it is not always the thing we see that matters, but the cause which moves men and women to action ; and it is because I believe that the great Labour Movement of our time, together with the magnificent, self-sacrificing work of women all over our land, constitute the most religious work of these, the opening years of a new century, that I commend these movements to all those men and women who really care for what is great in life.

GEORGE LANSBURY.

Seek Love in the pity of others' woe,
In the gentle relief of another's care,
In the darkness of night and the winter's snow,
With the naked and outcast—Seek Love there.

—WILLIAM BLAKE.

WE cannot part with our friends. We cannot let our angels go. We do not see that they only go out that archangels may come in. We are idolaters of the Old. We do not believe in the riches of the soul, in its proper eternity and omnipresence. We do not believe there is any force in to-day to rival or re-create that beautiful yesterday. We linger in the ruins of the old tent, where once we had bread and shelter and organs, nor believe that the spirit can feed, cover, and nerve us again. We cannot again find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith, "Up and onward for evermore!" We cannot stay amid the ruins. Neither will we rely on the New : and so we walk ever with reverted eyes, like those monsters who look backwards.

And yet the compensations of calamity are made apparent to the understanding also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the

moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius : for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household, or style of living, and allows the formation of new ones more friendly to growth of character. It permits or constrains the formation of new acquaintances, and the reception of new influences, that prove of the first importance to the next years ; and the man or woman who would have remained a sunny garden-flower, with no room for its roots, and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, is made the banian of the forest, yielding shade and fruit to wide neighbourhoods of men.

—EMERSON.

LA DANSE D'UNE VIE.

DNE vie est une danse perpétuelle.

Elle commence par s'agiter intérieurement dans l'être menu qui vient de naître. Lorsqu'il se développe, elle l'oblige à répandre l'élan de sa force en le faisant courir plein d'ivresse dans la rosée des matins.

La vie déborde dans l'adolescent. Elle mûrit et se perfectionne dans l'homme. A partir de ce plein épanouissement elle se replie sur elle-même et va en s'affaiblissant.

Elle arrive surprise, émerveillée, grisée, devant une porte ouverte sur une plaine immense. Elle franchit cette porte et se met à courir avec une rapidité vertigineuse jusqu'aux limites extrêmes qui bornent son horizon.

Elle se retourne alors pour regarder en arrière, elle veut saisir ce qui lui a échappé au passage : tant de fleurs exquises qu'elle n'avait pas senties, tant de fruits savoureux qu'elle n'avait pas goûts, tant de flammes vives, éteintes aussitôt qu'entrevues. Mais il est trop tard pour revenir en arrière, un irrésistible élan la pousse en avant, toujours en avant, et l'effroi la gagne, parce qu'elle ne sait plus où elle va maintenant que les limites sont atteintes. L'inconnu de l'au-delà l'épouvante !

Le tourbillon qui l'entraîne se peuple de souvenirs, de visages, de regrets, de remords, de fantômes qui l'affolent. Tout à coup, sans transition, la vie se retrouve dans les brouillards dont elle est sortie. Pas de cataclysme, pas de chute vertigineuse dans un gouffre sans fond, mais un lent engourdissement qui précède une nuit sans conscience.

Combien dure ce sommeil ? La vie l'ignore puisque le temps n'existe plus. Graduellement la sensation revient, la danse recommence. La vie croit se trouver encore dans la plaine qu'elle a parcourue. Tout lui est familier dans le même décor, mais l'enveloppe a changé.

Est-ce qu'elle aurait passé sans s'en douter par la Mort ?

Quel est donc cet état nouveau dans lequel elle se sent palpiter plus vibrante que jamais ? Une autre vie ?—Non, la même—mais modifiée.



Photo:

MADEMOISELLE ADELINE MALLET.

[Rancon]

La vie a balbutié d'abord, tendant naïvement les bras pour sortir de la brume qui flottait sur son cerveau en germe.

Peu à peu les ténèbres se sont dissipées, la vie a pris sa course libre et fière dans l'espace, percant l'obscurité où elle avait cherché sa voie à tâtons en pleurant.

Revenons en arrière pour suivre pas à pas la danse d'une vie.

Elle traverse de nombreux jardins en parcourant la plaine immense.

D'abord le parc merveilleux de la jeunesse, le plus mystérieux, le plus frais, le plus ombragé, où elle cueille les plus belles fleurs : celle de l'Innocence aux couleurs tendres, celle de la Joie naïve qui a des formes variées et s'échelonne en hauteurs différentes, celle de la Franchise, la plus transparente, la plus saine, la plus rustique de toutes ; et puis viennent les fleurs des vocations qu'elle choisit guidée par son instinct.

Tenant à la main sa gerbe magnifique, elle passe dans un jardin moins ensoleillé, plus sévère. Les fleurs frémissent entre ses doigts, leur beauté s'altère.

L'innocence perd ses couleurs ravissantes, les joies naïves s'effeuillent sur sa route. La franchise a des taches.

Alors la vie s'avance pour cueillir d'autres fleurs difficiles à atteindre parce qu'elles poussent sur des roches escarpées. La fleur du Savoir semble s'élever chaque jour, la fleur du Dévoûment et celle de l'Amour sont très hautes sur leur tige. Celle du Courage, fragile, est difficile à conserver. Elle cueille aussi la fleur de la Patience qui dure peu, la fleur de la Sagesse cachée dans la grotte du Temps, et qui, semblable à un fuseau d'or, pointe sa lance dans la direction qu'on doit suivre.

Le contact de ces fleurs nouvelles ranime les premières, mais l'Innocence ne s'est point épanouie, et son bouton fermé s'étiole.

Sans ralentir sa danse, la vie qui tient toujours son bouquet à la main, passe auprès d'étangs fangeux et putrides. L'étang du Mensonge, celui de la Jalouse, de la Haine, de l'Avarice. L'étang du Crime dont l'onde est rouge.

L'air est chargé de miasmes dangereux. La vie a soif, elle voudrait bien s'arrêter un instant pour se désaltérer, mais elle devine que cette eau l'empoisonnerait.

A ce moment, la fleur du Courage soulève sa corolle pour tendre une goutte de rosée à ses lèvres brûlantes ; et la Sagesse exhale un parfum suave qui ranime son cœur. Les émanations pestilentielles se dissipent.

Les derniers étangs disparaissent derrière la vie qui tournoie. Mais elle rencontre d'autres obstacles encore : le marécage de l'Orgueil, paré d'herbes vertes et attirantes. Il serait doux de s'y reposer un instant pour parler de soi. En y pénétrant la vie enfonce et sent qu'elle perd pied.

Elle entre alors dans un cloître, le cloître de la vieillesse où tout est grave, noble, et inspire la méditation. Les fleurs y sont rares, elles ont une beauté spéciale.

Puis la vie danse sur des ruines, la brume descend lentement et l'enveloppe toute entière.

Elle disparait.

Interrogeons maintenant ces ténèbres pour retrouver la vie qu'on ne voit plus.

Fatiguée, elle dort après les excès de sa danse.

Elle repasse dans son sommeil toutes les expériences de la longue journée, avec ses étapes successives. Elle n'a pas quitté le monde mais elle reste invisible jusqu'à l'aurore d'un jour nouveau. Le besoin de danser réveille la vie et la ramène dans la plaine qu'elle a quittée. Elle se revêt d'une forme nouvelle pour parcourir encore les mêmes lieux. Elle a perdu le souvenir exact du passé en s'emprisonnant dans un cerveau neuf.

Mais la vie garde l'Intuition. En reprenant sa danse, elle reconnaît certains dangers, se méfie de certains pièges, recherche ce qu'elle a déjà aimé, et sur son chemin augmente la richesse de sa gerbe en cueillant plus de fleurs, en récoltant plus de fruits, en attisant plus de flammes.

C'est pour progresser toujours et acquérir davantage que la vie continue à danser en repassant par les mêmes jardins, par les mêmes étangs, par le même cloître, par les mêmes ruines. Les nuits sont ses morts, les journées sont ses existences, alternance de sommeil et d'activité.

Rien ne se perd, tout recommence, pour arriver à la perfection du Savoir qui lui permettra de créer à son tour.

RELIGIONS AND THEIR SYMBOLS.

(Continued from page 55, No. 1.)

THE century in which the Buddha Gautama gave his religion to the world saw the appearance in China of a teacher whose message is little known, even to-day, outside of China. Confucius (Fig. 13) is, to most, little more than a name, and yet the teaching he gave has for us a message still.

The profound significance of Confucius lies in the fact that he appealed to a type of mind and heart that little responds to mysticism, but gives full co-operation to any system of ethics that keeps principally in view this world, and not one beyond the grave. The aim of Confucius was to regulate men's conduct so that, if a paradise were possible, it should be one of men on earth now, and not in a heaven to come. He mistrusted, profoundly, conduct based on heavenly rewards. Once a pupil said to him, "I venture to ask about death," and Confucius replied, "While you do not know about life, how can you know about death?" Similar, too, was his reply to a question concerning the spirits of the dead: "Spirits are to be reverenced, but they should be kept at a distance."

The keynote of the teaching of Confucius is Reciprocity. "Do not do to another what you would not like him to do to you" is a famous maxim he gave to his people. It is significant that he purposefully stopped at this negative part of conduct towards one's neighbour; and yet his teaching was not without a great idealism.

Besides this ideal of Reciprocity in human relations, Confucius offered a most striking conception of Perfection in his ideal of "the superior man." This "superior man" was what every one could become, irrespective of

birth or worldly possessions. Into whatever station in life a man was born, however poor might be his circumstances, he could make himself "the superior man" by a moral and mental culture. It is the conception of culture that Confucius had that shows him, in some ways, to be ahead even of the twentieth century. For culture, to Confucius, could only be attained by a harmony of three educational elements. Of these the first is the study of history (or, as it would be stated in China, the study of the sayings and doings of the perfect men of old). Next comes the study of poetry; and the third, as harmonising the character, is



FIG. 13. CONFUCIUS.

music. By this three-fold study a man could become "the superior man," and it was his duty, thenceforth, consciously to be a pattern and exemplar to all around him.

One characteristic specially noteworthy of Confucius is his steady refusal to countenance war. So profound has been the influence of his teaching in this regard that, for twenty-five centuries in China, the profession of the soldier has been considered the most degrading and the last resort of despicable characters. It is only lately, since her intercourse with Western nations, that this deal of Confucius has been set aside by China. Her inability to understand the morals, or follow the policies of Christian nations has, indeed, turned her to imitating them by organising armies and navies; yet

their great creed of righteousness. No other religion has brought quite so close to men's minds the thought of an all-ruling Providence, a Deity that raised men out of the dust and made them kings, or cast kings down to dust, according to their righteousness or wickedness. The faith in themselves as a chosen people, set apart by God to do a divine work, makes them still a homogenous nation, though they are scattered to-day in all nations. It is interesting, also, to note that this element has been absorbed into Christianity, and several Christian nations, usually the most bellicose, have not infrequently considered themselves doing God's work, specially when conquering other peoples.

As one sees a cross over Christian churches, so nearly always one finds the double triangle (Fig. 14) over Jewish synagogues. It is known in Jewish traditions as King Solomon's seal, a symbol of most potent magical enchantment. Perhaps even a better symbol of Judaism is the Ark of the Covenant, the small coffer in which were deposited the Tablets of the Law, which Moses wrote at Jehovah's command.

For thousands of years the Jews have been looking forward to the coming of their Messiah, a Son of God who shall usher in the Kingdom of Righteousness. Most of them refused to accept Christ because His message was not what they expected of a Messiah. To-day they are still looking forward to a Coming, and many a Hebrew mother fondly hopes, when a male child is born, that he may prove to be the great Messiah. But, as in Palestine, the Jews lay more emphasis on the outer form of the coming than on the message of Righteousness that He who is to come will give. They lay down, as a law of God, that the Messiah *must* be of the tribe of David. What if, when He comes, He should not be of their race and blood? Let us hope that this time, different from that other in Palestine, most will accept Him, and that it will only be the few who will reject Him; and that thus there shall be ushered in for the Jewish race a new epoch of vitality and enlightenment.

C. JINARAJADASA.

(To be continued.)

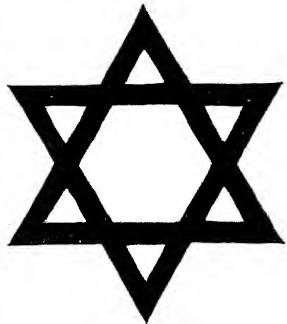


FIG. 14. SOLOMON'S SEAL.

so strong, still, is the influence of Confucius, that, when Christian nations someday plan for a change in their bellicose methods, China will be one of the first among nations to throw in her weight on the side of peace.

The religion of the Jews has probably an origin antecedent even to that of the Hindus. But this is that primitive phase of Judaism where the Hebrew conception of a Deity is that of a tribal god. It is only at the end of their captivity in Babylon, when Cyrus of Persia, in 538 B.C., conquered Babylon, and the Jews were thus able to return to Palestine, that the best phase of Judaism began to take coherent form. It is then that the Jews conceive of Jehovah as Almighty God, maker of heaven and earth, and that they formulate

WHAT IS TRUTH?

Extract from "The Gospel of the Holy Twelve."



GAIN the twelve were gathered together in the circle of palm trees, and one of them, even Thomas, said to the others, What is Truth? for the same things appear different to different minds, and even to the same mind at different times. What, then, is Truth?

2. And as they were speaking Jesus appeared in their midst and said, Truth, one and absolute, is in God alone, for no man, neither any body of men, knoweth that which God alone knoweth, who is the All in All. To men is Truth revealed, according to their capacity to understand and receive.

3. The one Truth hath many sides, and one seeth one side only, another another, and some see more than others, according as it is given to them.

4. Behold this crystal; how the one light is manifest in twelve faces, yea four times twelve, and each face reflecteth one ray of light, and one regardeth one face, and another another, but it is the one crystal, and the one light that shineth in all.

5. Behold again, When one climbeth a mountain, and attaining one height he saith, This is the top of the mountain, let us reach it, and when they have reached that height, lo, they see another beyond it, until they come to that height from which no other height is to be seen, if so be they can attain it.

6. So it is with Truth. I am the Truth and the Way and the Life, and have given to you the Truth I have received from above. And that which is seen and received by one, is not seen and received by another. That which appeareth true to some, seemeth not true to others. They who are in the valley see not as they who are on the hill top.

7. But to each, it is the Truth as the one mind seeth it, and for that time, till a higher Truth shall be revealed unto the same; and to the soul which receiveth higher light, shall be given more light. Wherefore condemn not others, that ye be not condemned.

8. As ye keep the holy Law of Love, which I have given unto you, so shall the Truth

be revealed more and more unto you, and the Spirit of Truth which cometh from above shall guide you, albeit through many wanderings, into all Truth, even as the fiery cloud guided the children of Israel through the wilderness.

9. Be faithful to the light ye have, till a higher light is given to you. Seek more light, and ye shall have abundantly; rest not till ye find.

10. God giveth you all Truth, as a ladder with many steps, for the salvation and perfection of the soul, and the truth which seemeth to-day ye will abandon for the higher truth of the morrow. Press ye unto perfection.

11. Whoso keepeth the holy Law which I have given, the same shall save their souls, however differently they may see the truths which I have given.

12. Many shall say unto me, Lord, Lord, we have been zealous for thy Truth. But I shall say unto them, Nay, but that others may see as ye see, and none other truth beside. Faith without charity is dead. Love is the fulfilling of the Law.

13. How shall faith in what they receive profit them that hold it in unrighteousness? They who have love have all things, and without love there is nothing worth. Let each hold what they see to be the truth in love, knowing that where love is not, truth is a dead letter and profiteth nothing.

14. There abide Goodness, and Truth, and Beauty, but the greatest of these is Goodness. If any have hatred to their fellows, and harden their hearts to the creatures of God's hands, how can they see Truth unto salvation, seeing their eyes are blinded and their hearts are hardened to God's creation?

15. As I have received the Truth, so have I given it to you. Let each receive it according to their light and ability to understand, and persecute not those who receive it after a different interpretation.

16. For Truth is the Might of God, and it shall prevail in the end over all errors. But the holy Law which I have given is plain for all, and just and good. Let all observe it for the salvation of their souls.

LEAVES AND LIVES.

HERE is between plants and men a very close relationship, that is not merely of a superficial or material kind. There exists between them a certain spiritual affinity, which has often been noted in comparing them; and, indeed, the likeness between men and plants can be argued from many points of view. In a general way, a man's life can be readily compared to the life of a flower; but it is noteworthy that if we go into details also, and compare them, we can establish between them some interesting analogies.

When we speak of "plants" we have in mind, generally, only the higher plants, such as show a complete structure; we little consider the lower orders of plants such as mosses, lichens, fungi, and seaweeds. Yet these latter comprise more species, and in a species more examples, than do the higher groups of plants, the phanerogams, which are relatively small in number.

Now, in phanerogams, the body of the plant is, so to speak, made up of the grouping of numerous leaves; these leaves, coming forth in a continuous series and in an established order, form the basis of all the principal organs of the plant. A little observation will show that one and the same plant produces leaves of many different forms, to which, naturally, belong different functions. In explaining this fact, the intuition of the artist has, as in many other instances, surpassed the reasoning of the scientist; and, indeed, it was a great poet, Goethe, who was the first to point out, in his *Metamorphosis of Plants*, that the change in structure of the leaves was due to a change in their functions. He also recognised the close likenesses existing between the organs consecrated to flowering

and the green leaves. Furthermore, it seemed to him that, as a plant proceeded in its growth, he could note a rhythmic alternation between "expansion" and "contraction" (as he called them) in the structure of the leaves.

It is precisely this diversity in the character of successive leaves that has suggested to me an analogy between the separate leaves that a plant produces in the long course of its growth, and the numerous lives or incarnations that a human ego needs to have in the course of his evolution.

Among all the leaves to be found in a plant, no two will be exactly alike, just as the various lives of an ego must necessarily be different one from another; but as in the lives of the soul, so in the series of leaves, we can note a certain progression, directed towards a definite end, and obeying certain fixed laws.

Each typical plant, from the time it germinates and begins its individual existence, and throughout its whole evolving life, must express in every one of its organs the characteristics of its species. This "specific character" is the dominant principle that governs and limits both its external form and its internal structure to the smallest detail—very much as in human evolution the Monad determines the details of all the phases through which an ego is to evolve.

The first leaves that a seedling produces (the cotyledons or embryophylls) are mere sketches of leaves; they are rudimentary organs, crude and little differentiated in their external form or in anatomical structure, and they are usually quite different from the leaves which appear later on in the same individual. Similarly, the first lives of a man after his individualisation hardly deserve to be called human lives.

Little by little, however, leaves—as lives—change in character and progress rapidly. There appear now certain more or less rudimentary organs, which are still half-way between cotyledons and true leaves; and then the plant begins to construct those which in common parlance are called “leaves”; by means of which it assimilates carbonic acid, carries on respiration and transpiration, and works up organic substances.

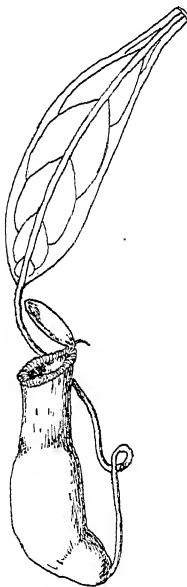
The plant produces a great number of these green leaves, the number varying with the character of the species. They may amount to a few dozen, or several

hundreds, or even many thousands (as in the case of trees), without any considerable change of form or function being observable.

So, too, the ego, after his individualisation, has to run through a great many incarnations, differing little one from another, and all calculated to enrich him by means of the most varied experiences. And just as the assimilatory leaves are not arranged on the stem at haphazard,

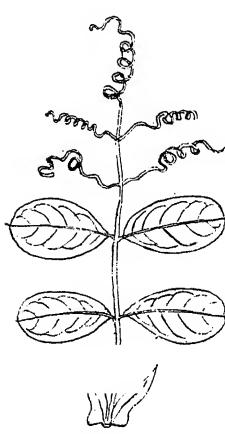
but each has its own proper position enabling it to obtain the maximum of light and air for the performing of its due function, so, too, the ego finds his proper place in each life or incarnation; and this means for him certain definite surroundings, to grapple with which he also is given such qualities as will afford him, at his stage, the best chance of progress.

Sometimes, however, there may well be extraordinary chances; certain leaves (or certain lives of the ego) may undergo a special metamorphosis, by which they rise a little above the average level of the assimilatory leaves. A common leaf may be transformed into a thorn, or a tendril, or



Leaf of *Nepenthes*,
transformed into pitcher

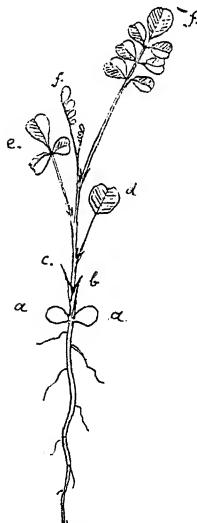
a pitcher, by an ingenious change of form and structure; thenceforward it is told off to exercise a function different from the ordinary.



Leaf, transformed
into tendril.

a case the life of the entire plant (or the evolution of the ego) will be endangered.

But, as explained before, all these green leaves, by their purely vegetative functions of assimilation, respiration, and transpiration, have no other duty than that of maintaining the life of the individual and of assisting his growth; they are leaves (or in the case of man, lives)



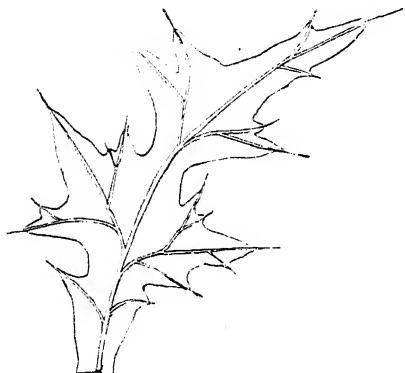
a—Cotyledons.
b, c, d, e—Preliminary
leaves.
f—Normal green leaves

whose principal duty is to *take*. We know, however, that plants have also a duty which is superior to that of the conservation of the individual; this is the conservation of the species, and this implies the idea no longer of *taking* but of *giving*—in other words, of *sacrifice*.

Now the plant (as the ego) at a certain moment comes to a turning point; this is when the formation of floral leaves follow upon the formation of the green vegetative leaves. We might put it that at this point the plant undergoes a radical change in its

tendencies ; the "narrow views" of the green leaves that are bent on their personal lives broaden out, and give place to a new ideal—to live for the reproduction of their species.

Sooner or later, according to the character of the species (or in man, according to the decision of the Monad), there appears the beginning of this "Nivrittimarga," or "path of return"; the smaller plants come to this point after a few months, but there are plants like the cedar tree, the agave, and the talipot palm, that live many years producing a large number of vegetative leaves before beginning the work of reproduction. This stage of transition in the plant is marked by the production of bracts, small leaves, or scales, intermediate between the green leaves and the floral leaves; then the



Leaf of Thistle, transformed into spines.

flower is born, in which each successive category of floral leaves marks one step further towards "sacrifice."

The external leaves of the flower, the sepals, though they are green in colour, already begin to have a "less egotistical" scope than do the ordinary leaves, for with their bodies they protect the inner and most delicate organs of the flower; and when the flower has opened, generally they are resigned to wither and fall away.

The petals, though yet very like leaves in their outward shape, are no longer green; they are, in a manner, refined and made delicate as to their colour; they are no longer busy in assimilating or "taking," but only in "giving." They dedicate, without reserve, their brilliant or delicate

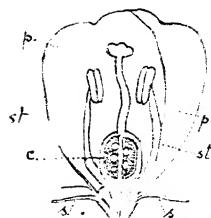
colours, and their perfume to the ideal of conserving their species through reproduction. Like lives of purity and refinement dedicated to high ideals, it is they that put the plant (the ego) in touch with helpers that belong to a higher realm of nature—the insects functioning as match-makers that aid the plant in the realisation of its ideal.

Proceeding now to the centre of the flower—towards the culminating point of the evolution of the vegetable kingdom we find the stamens, which are leaves that have undergone considerable transformation and are very different from the green leaves. They have already succeeded in effectively sacrificing a part of their own bodies, changing the more central tissues and cells of the anther into fecundating pollen, to take thereby an active part in the work of reproduction; and these, too, when once their duty is done, little care to live on, and after a fleeting existence, wither and die.

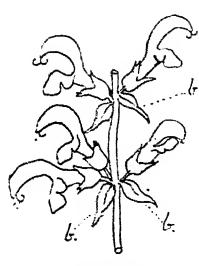
Finally, we come to the achievement of the plant's destiny by means of the carpillary leaves. These are exclusively and entirely dedicated to producing ovules,—to producing, in other words, organs which later will become seeds. Thus the plant returns to the original condition of things whence it sprang, just as the ego, after a long series of incarnations,

returns to the divine Source whence it came. But note now that the plant, sprung from a single seed, does not produce one seed only—it produces hundreds, and sometimes thousands, each fit in its turn to give rise to

hundreds or thousands of little plants. Our plant, then, throughout its long series of leaves (incarnations) has not only faith-



c—Carpillary leaves.
p—Petals.
s—Sepals.
st—Staminal leaves.



b—Bracts.

fully preserved the characteristic marks of its species, it has also enriched its mother stock, and has drawn out and realised many possibilities that were only latent in the original seed.

The flower that has thus a high mission must not, however, look with disdain on the vegetative parts of the plant. The green leaves, though their function is baser, are also necessary and indispensable before the flower can open; and reproduction, as well as the achievement of the flower and of the fruit, depends upon the regular development of the leaves, and upon their undisturbed activity.

If we desire to have a gorgeous and abundant crop of flowers, we must take the greatest care of our plants in their purely vegetative period, remembering, however, that if a plant is nourished over much at this stage it will only produce luxuriant

green leaves and will not flower. This is a hint that the period of "taking" must not be prolonged or intensified too much. On the other hand, the attempt to make the plants flower in a precocious manner, by forcing them artificially, is always full of danger, and if attempted without expert guidance may damage the entire plant.

It follows, therefore, that it is wiser to maintain a just equilibrium between the production of leaves and that of flowers in "the tree of life"—that is, in ourselves. By a happy fate, the "little human plants" that are souls, are under the loving care and direction of the Great Gardener. He knows better than we what means to adopt, so that His little plants shall in their due time bring forth both flower and fruit.

OTTO PENZIG,
*Professor of Botany in the
University of Genoa.*

THE flowers in nature have for them a significance that they have not for us in this world. Each flower is to them a mirror of some virtue. They think of three great modes in which "the flower in man" opens, by power, or by wisdom, or by love. Each of these three modes includes within itself hundreds of virtues, and each virtue is mirrored in some flower. Whenever a man, woman or child sees a flower, each senses a meaning in that flower; with one flower it is renunciation, with another it is humility, with a third it is joyful sacrifice. They feel that the flowers in nature are calling upon the flowers in themselves to open, and they surround themselves with flowers.

All the names for their flowers remind them of phases of life. As we have names like Love-in-a-mist, Love-lies-bleeding, Heart's-ease, so these people have phrases which are the names of their flowers. Kiss-and-be-friends is one of their flowers; Whispers-sweet is another; Baby's-smile is a third, and corresponding to our Forget-me-not they have one which is the favourite of sweethearts, which they call Seeking-the Light. The flower of love is a wild-rose, but they call it Everybody-You; lovers

plight their troth by exchanging this flower. Their sacred flower is a cultivated variety of this Everybody-You; it is called Heart's-Flower, and is offered on their altars to the Flower of Flowers.

In a mysterious way they identify childhood with flowers. Grown-up men and women dig and plant the seeds and train the plants and creepers and do what manual work is needed in gardening; but they look upon the children as the real gardeners, whose directions must be implicitly followed in all that concerns flowers. The arrangement of the various colours in the flower-beds, the designs in which they are planted, what flowers are planted next to what, all these the children direct; the elders feel that the flowers speak more audibly to the children than to themselves, and so always consult the children about flowers.

Children and flowers play a principal part in the imagination of the people. As flowers hint to them of virtues, so they believe that each child represents more particularly some one virtue. They are as glad to see a child as we are when we find a flower in the field in springtime after a long dreary winter.

Flowers and Gardens. C. JINARAJADASA.

THE RELIGIOUS PROBLEM OF THE ORDER OF THE STAR IN THE EAST.



HE main problem of our Order, all the world over, concerns, of course, its relation to the Religions,* and it should be noted here that the problem with which it is faced, in this connection, is probably unique in history.

There have been attempts in the past, from time to time, to seek a unification of the various Religions of humanity on a basis of abstract reason; there have also been attempts to achieve a kind of unification by the forcible triumph of one Faith over all the rest. But, until the foundation of the Order of the Star in the East, there has, so far as is known, been no movement which, on the one hand, has sought to unify the world's religious life in relation to one great living central Figure, yet which, at the same time, has sought to preserve each Faith intact, allowing members of every creed to reach that central Figure along their own several paths.

One result of this is that, as we look over the life and work of the various sections of the Order, we find not one religious problem but many. For the message of the Order is interpreted in each section, quite appropriately, in terms of its own Faith. It is interesting just to glance at these different problems.

For the Order of the Star in the East, the religious problem as it presents itself in Christendom is, perhaps, the most difficult of all. This is partly because, in western countries, there is less of that imaginative faculty which permits what may be called the "wonder" side of re-

ligion to be part of the every-day life—the faculty which we find so much developed in the East. It is also due, however, to the peculiarly eschatological conceptions which prevail in Christian thought (wherever the subject is thought about at all) in reference to the second coming of the Christ. The Christ, according both to popular and to ecclesiastical thought, will eventually come again, not to start a new chapter of the world's life, but to close the volume; not to teach, but to judge and to destroy. Consequently, the conception of the coming of a great World-Teacher is foreign to accepted Christian tradition: and this must needs make the work of our Order very difficult in quarters where, for various reasons, tradition happens to be strong—in dealing with the clergy, for example.

Nor, it would appear, is there in this case much chance of discovering and reviving an older and truer tradition. Professor Rendel Harris, the well-known expert in Biblical criticism, whom the writer consulted on this matter, informed him that he knew no authority for a second ministry of the Christ, although there was much for the view which distinguishes the Christ from the man Jesus. The *Groupe d'Etudes* of the French Section of the Order, which went thoroughly into the question some time ago from the Catholic point of view, came to the conclusion that, while the Catholic Faith admits of prophets, it admits of no second coming of the Christ as a Teacher.

It seems, therefore (although this is purely the personal opinion of the writer), that there is little to be done by our Order in Christian lands along the lines of authority and tradition. The only course open to our workers (a course which, fortunately, more and more

* Some of the material of this article was used for the General Secretary's Report, which was published in the January number of the *Herald*. The article was written before the Report, and it has been decided to leave it as it stood.

people to-day will be ready to accept as just and reasonable) is that adopted, for example, by the Rev. Scott-Moncrieff in the two pamphlets which he has written for the Order, and by the Rev. R. J. Campbell in the sermon on the Second Advent which was recently published in the *Dayspring*—the appeal, namely, to reason and to common-sense. That there is no cause for expecting the end of the world for a long time yet; that humanity has still many lessons to learn; that at certain great crises in its history mighty Teachers have come forth to help it in the past, and may, therefore, be quite reasonably expected to do so



E. A. WODEHOUSE.

in the future—these, and others like them, are propositions to which reason readily assents, and it will be along lines like these that the propaganda work of the Order will be best done. The propagandist who depends upon Biblical texts will soon find that he has the odds against him.

In view of all this, it is not surprising that the Order in the various sections of the Christian world has as yet little to show from its contact with the Churches. It is still too small to arouse a really vigorous

opposition: * it is precluded, for doctrinal reasons, from winning a ready assent. This is true, not merely of the official Churches, but of dissenting bodies also. In England, the National Representative in 1911 invited 500 clergy of the Church of England resident in London to a meeting of the Order at her house, and only six of those accepted the invitation. Similarly, a circular letter, with some of our literature, sent by the same lady to no less than 8500 Nonconformist ministers elicited only about sixty replies in all, although ten of these (it must be stated) were applications for membership.

Three other Sections, viz. Scotland, New Zealand, and Australia, tried the experiment of a circular letter addressed to the clergy of their countries. The Scottish letter, sent out in December, 1912, produced only a small response. The New Zealand letter seems to have been rather more successful. "The letter accompanying various printed papers sent to the clergy," writes the National Representative, Mr. Burn, in June, 1912, "has been already forwarded. I have had a fair number of replies from ministers in various parts, and many of these are quite beautiful, though the writers cannot see their way to join the Order or to encourage others to do so." The Australian letter, which was distributed with admirable energy—no less than 10,000 letters and pamphlets going out to the clergy of the Commonwealth—brought in a variety of the replies, from that of the clergyman in Tasmania, who declared "Your movement is not Christian: the curse of a God of Truth will rest upon it," to that of the Queensland minister who wrote, "My mind has been greatly exercised on the subject of the Coming of Christ . . . In studying the parables I caught the significance of the marginal reading for the 'end of the world,' i.e. 'the consummation of the age,' and the whole subject has become transfigured, and has become one not only of intellectual interest but of passionate spiritual concern; the Order of the Star in the East gives it yet a larger horizon, and

* Since the above was written, some months ago, there are signs that a period of vigorous ecclesiastical opposition has begun, at least in England.

I shall deem it a privilege to become a member." A reply like this was, however, an exception; and the Australian National Representative, in commenting on the results of his venture, concludes: "It is obvious that the world at large, instead of the Churches, is the field of our labours, and it may be that the folk in the 'highways' will prove more responsive."

Our reports from the Roman Catholic world are at present rather incomplete; but it would appear that we must expect, in Catholic countries, far more of an organised opposition — more resistance, that is to say, from the Church, as the Church. Such information as we have from countries like Spain, Belgium, Austria and Hungary, all speak of difficulties in connection with the Church. In France, Mlle. Bayer writes that the great obstacles are "clericalism and materialism." From Costa Rica news comes of "tenacious clerical opposition"; and out of the remarkable medley of races, creeds, and sects in the Dutch East Indies, it is the Roman Catholic element alone which is actively hostile to the Order.

Two other Christian bodies are uncompromisingly opposed to our movement. These are the large body of missionaries in India and Burmah, who have long been the enemies of Mrs. Besant and Theosophy, and of all movements connected with these; and certain sects of Adventists who, curiously enough, seem to be the most hostile of all. To most of these opponents, the Great Teacher whom our Order expects is, of course, the Anti-Christ; and we must be prepared to hear much of this cry in the future. It will be interesting to see how far it will make a successful appeal to the twentieth-century mind. Of a pamphlet circulated some time back in England, declaring that the Personage expected by our Order could not be the true Christ, since He is coming to teach and to save, while the real Christ comes to judge and destroy, the National Representative for England pertinently remarked that few who read the two descriptions could help preferring the so-called "Anti-Christ," and that in this way much useful propaganda work may be done by would-be opponents!

Turning, however, from this aspect of the matter to other more favourable signs, there can be no doubt that in Modernism, in the New Thought Movement, in the New Theology, in the spread of Theosophical ideas, and in other phenomena of the Christian world to-day, we have agencies which are doing much to break down ancient prejudices, and to liberalise the religious thought of the West, and so to prepare the way for the future. The very spirit of independent inquiry which distinguishes the Western mind, and which may at first make all appeals to the spiritual intuitions a little difficult, is at the same time invaluable in discrediting the inert reliance upon the mere letter of tradition — that greatest obstacle, throughout the ages, in the way of the world's spiritual Teachers.

Even as it is, there have been a few Christian clergy brave enough to join the Order of the Star in the East, because they conceived its message to be true. In the English Section, we have a clerical Organising Secretary in the person of the Rev. Mr. Pigott, and an eloquent propagandist in the Rev. Mr. Peacey, of Letchworth. Scotland has one of our best-known workers as its Organising Secretary, the Rev. C. W. Scott-Moncrieff; and the Rev. J. Barron is one of the five Local Secretaries in Ireland. In Holland, two clergymen are both members and active propagandists for the Order; while in the United States of America several clergymen have been admitted to membership.

Occasionally, moreover, we hear of suggestions of the near coming of the Christ being made by clerical writers. Most of us are now familiar with Canon Austen's sermon, in which our Protector's pronouncement was mentioned with interest and respect. From Hungary we learn of a book recently produced by a clergyman, entitled *Krisztus Eljövetele* (*The Coming of the Christ*). In Stockholm a well-known Professor of the University of Upsala preached to the same effect as far back as 1910, while in Italy a Roman Catholic priest, about a year ago, produced a pamphlet with the significant title, *Albescit polus: Christus Venit*.

The Buddhist religion is one which, in a certain sense, should be more receptive to the message of our Order, inasmuch as it

does not, like orthodox Christianity, conceive the coming of Great World Saviours and Teachers to be a thing of the past ; but, on the contrary, believes in a succession of Enlightened Ones, or Buddhas, who come from age to age to help and instruct mankind. A Great Being destined to be such a Buddha in the future is called a Bodhisattva : and it is recorded in a well-known passage of one of the Buddhist Scriptures how the Lord Gautama Buddha spoke once to his favourite disciple, Ananda, about his own Successor, and said that his name would be Maitreya, or Loving Kindness. In Chinese Buddhism it is held that there are large numbers of such Bodhisattvas existing at the same time ; the conception here being, it would seem, rather that of the Hindu Rishi than that of the future holder of the office of the Buddha. But ordinarily, in Buddhistic thought, the title Bodhisattva is used with especial reference to the next Buddha, the One who is to come ; and such a Bodhisattva is said to wait in the Tusita heaven against the time appointed for His coming forth amongst men. That it is possible for Him to appear in the world more than once before the incarnation in which He is destined to become a Buddha seems, in these days, however, not to be a matter of general belief, at least in Southern Buddhism. But there is ample analogy for such appearances in the Jataka stones, which every Buddhist accepts, and which tell of the many appearances of the Lord Gautama as the Bodhisattva, before He was born into the world to attain His final illumination under the Bodhi tree at Buddhgaya.

In respect of receptivity to new ideas, the Southern School of Buddhism appears to be somewhat more rigid than the Northern ; and it is significant that among the Burmese —who belong to the Northern School, and who are a younger, more intuitive, and more imaginative race—the idea of a near coming of the Bodhisattva is already beginning to awaken in remarkable fashion. A well-known Burmese High Priest, by name Ledi Sayadaw, who is said to be a clairvoyant, has for some time past been proclaiming that the Lord Maitreya has already left the Tusita heaven and is on earth as a boy, and exhorting everyone to prepare themselves to meet

him. Ledi Sayadaw, it is said, has already 20,000 followers, and it is difficult not to see in this movement a definite preparation for the coming of the World-Teacher. Indeed, our National Representative in Burmah writes : “The Burmese people are only too ready to recognise the coming of the Lord Maitreya,” and he adds : “Even among the converted Karen Christians there is a strong belief in the very early advent of the Christ, though they have had to suffer expulsion from the Protestant Church for this belief.”

As to the work of the Order in Ceylon, no news has reached this office. The other great Buddhist countries, China, Siam, Japan, have not yet been touched ; nor, it is almost unnecessary to add, has anything yet been done in Tibet.

On the whole, the religious problem in relation to Buddhism seems to be a less difficult problem than that in relation to Christianity ; for in the former religion there is at least the belief that mighty Teachers are destined from time to time in the future to appear on our earth, and there is thus, to some extent, an attitude of looking forward, and not entirely and exclusively one of looking backward. This momentum, already existing, should do something to help the Buddhist world in the time which is approaching.

Amongst Mohammedans also there is at the present time, if reports are to be trusted, a considerable sense of expectancy ; and although the contact of the Order of the Star in the East with Islam is at present small, yet it is interesting to note the signs of the times wherever they may be visible. It would seem that the expectation alluded to exists to-day chiefly among the Sufis and the Shiahs. The Sufis represent the highest form of Mohammedan mysticism, and stand for the esoteric side of the religion of Islam. The Shiahs represent one of the two great sections into which Islam, as a whole, is divided, and are distinguished from the Sunnis (the other section) by the fact that each recognises a different line of what, in Christianity, we should call “apostolic succession” from the Prophet. The Shiah line, which starts with Ali, the son-in-law of Mahomet, is that of the twelve Imams ;

the Sunni line is that of the old Caliphs of Baghdad. Some centuries ago, according to the Shias, appeared the last Imam, the eleventh from Ali. This great and august Being, after living for a while amongst men, withdrew from mortal sight and is said ever since to have been watching, from His mysterious solitude, over the destinies of Islam, until the time shall arrive for Him to come forth once more into the world. For long past devout Shias have been awaiting His coming. It would seem, however, that the more learned authorities of Islam—the doctors and the sages, as distinguished from the rank and file—are really beginning to be expectant to-day. "Mohana Khaya Hasan Nizami, of Delhi," writes a correspondent from India, "who has recently returned from a tour in Egypt, Arabia, and Persia, has issued a pamphlet entitled *Sheikh Sannusi and the Coming of Hazrat Imam Mehdi*." In this booklet he gives an account of his travels in the various Mussulman countries, and narrates the conversations which he had with several saints and fakirs. He states that "the great Sheikhs and Moulvis in these countries are eagerly expecting the advent of Imam Mehdi within the next few years." The date of this advent, the traveller was informed by a revered sage of Bokhara, was to be found in a very old book, named *Maksum Bokhara*, in the keeping of the Mutwalli of a Bokhara library; and the date there given was the fourteenth Sadi, in the second third of the century—corresponding to the period between 1915 and 1947 according to Western reckoning.

A Sufi prophecy, recorded by our Organising Agent for Persia, puts the date of the coming of a Great Teacher at the year 1917; so that the two streams of expectation seem to converge upon the present time.

Whether all this has any real reference to the belief of the Order of the Star in the East, it is of course impossible to say. It may be that the expectation which, according to the above account, is now to be found among the learned Sheikhs and Moulvis, is of a different order from that which has produced the Mahdis and Mullahs of the past, and is something special to the present

epoch. On the other hand, it is possible that the Mahdi-expectation of the Mohammedans may be something of the nature of the Messiah-expectation of the Jews—a true belief distorted by the thought-forms in which it has been clothed by the popular imagination—and that the popular idea of a mighty conqueror, who will impose the faith of Islam upon the world at the point of the sword, may stand in the way of the recognition of One who comes not to destroy but to save, and to whom all religions alike are dear.

It is interesting, however, to note that two educated Mohammedan gentlemen informed the Rev. R. J. Campbell, quite recently, that there is a Mussalman belief to the effect that the Prophet Issa, or Jesus, will one day return to teach the world; and the present writer half remembers having heard of a tradition that Mahomet himself declared to his disciples that his dispensation was but for a time, and that, after a certain number of centuries, it would be succeeded by another and a wider presentation of the eternal truth. But it has not been possible to verify this memory.

The number of Mussulmans on the rolls of the Order of the Star is comparatively small, although we are not in possession of precise figures. In India a few Mussulman Theosophists have joined the Order, but it is doubtful whether, outside Theosophical circles, the Indian Section has any Mohammedan recruits. In Persia, according to a letter received in March, 1913, the Order was still in an incipient stage, with a membership of ten or twelve only. Our largest Mussulman membership, curiously enough, is in none of the great Mohammedan countries, but in the Dutch East Indies, where, up to October, 1912, 169 Javanese (who are Mussulmans by faith) had joined the Order.

Among the Parsis, or Zoroastrians, the Order of the Star in the East possesses a considerable number of members; but, so far as it is possible to ascertain without exact statistics, these are all probably, without exception, Theosophists. The religious problem of the Order, in relation to the Parsi community, is not so much a problem of the congruity or incongruity of the belief of the Order with a complex mass of already

established beliefs, as it is in the case of the other great religions. It is the more general problem of belief as against scepticism and materialism. The Parsi community is, from the worldly point of view, an extremely successful one, and most of its energies have been directed into worldly channels. Consequently, its religious tradition has tended to lose much of its living force, and has either, to a considerable extent, become a dead letter, or has passed into the hands of students and antiquarians. The general tone of Parsi thought to-day, in connection with spiritual matters, is sceptical in the extreme ; and although we are told there has been a certain revival in late years of a pride and interest in the old religion, it seems doubtful (I write, of course, with deference) whether the great impulse towards spiritual things—if and when it comes to the followers of the Zoroastrian Faith—will come out of their past tradition. It is more likely, we think, to be something quite new; and, perhaps, the very indifference towards tradition and the general “up-to-dateness” of the Parsis may help to bring about this consummation. It is true that there are elements in traditional Zoroastrianism which are in harmony with a belief in the coming of a great World-Teacher, and one of our Parsi members in Bombay has written an Order of the Star pamphlet on the subject. But that a real and living belief in such a coming could be fed to-day, to any appreciable extent, by these half-forgotten corroborations, is a matter for much doubt. Enough evidence, however, has been afforded by our many admirable Parsi workers in the Theosophical Society, to show that, when the true spiritual awakening does come to one of this energetic, practical race, there could be no more valuable adherent to any great religious and humanitarian movement.

The religion which, of all others, admits most easily of the belief of our Order in the coming of a great Spiritual Teacher is, undoubtedly, Hinduism. For here we have an immemorial belief in the existence of great Rishis, whose work it is to remain on earth as the constant Teachers and Guardians of humanity ; while the whole idea of the periodic appearance in our world, at special

crises in its history, of mighty Superhuman Figures, is made easy by the doctrine of Avatars. It is true that the World-Teacher whom our Order expects would not be, in the technical Hindu sense, an Avatar, but rather a Rishi or Maharshi ; but the term Avatar has come to be so loosely used in the popular language of to-day that, for the ordinary Hindu, any Great Being appearing in the world would be an Avatar ; and it would be as such an Avatar that his position in the scheme of things would be most readily intelligible to the Hindu mind.

One result of this would probably be that He would, by an easy confusion of thought, be linked on to the great succession of World-Avatars which Hinduism recognises ; and—seeing that only one of these, the tenth or Kalki Avatar, remains (according to orthodox Hinduism) still to come—would probably be identified with this.

It is significant, therefore, that at the present moment a Brahmin of Northern India, who knows nothing of the Theosophical Society or of the Order of the Star in the East—who, as a matter of fact, does not know English—should be proclaiming the near advent of the Kalki Avatar, who, he declares, is even now in our world, and in the year 1910 was a boy of fourteen. Another prediction, bearing upon the present time, is that of a sage, Virabrahman, who lived two centuries ago at Kandimalliah-palli, in Southern India. Virabrahman prophesied a number of events, most of which, we are told, have come to pass with remarkable accuracy ; and among those he stated that the World-Teacher would be born near to Kandimalliah-palli, would be brought up among people who had been connected with him in the past, and would come out into the world in Randri or Pingala, 1918 or 1920.

That much quiet preparation was going on, in certain parts of India, as far back as the year 1908, in view of the expected appearance, within twenty or thirty years, of a very great Being, the present writer happens to know ; and it is probable that this preparation is to-day very much more extensive than is suspected in the outer world. It had also the interesting feature that in it there was absolutely no distinction

of creed; for both Hindus and Mohammedans were to be found side by side in the esoteric schools which were engaged in this work.

India is, in fact, a country whose destiny is ultimately bound up with the happenings of the near future, and for which the coming of the World-Teacher will be, in the profoundest sense, the beginning of a new age. It is not surprising, therefore, if scattered here and there over its immense area there should be, even now, little bands of mystics and occultists who are, in some measure, aware of the future, and who are working in their own fashion to prepare the way.

The great point in India, however, is not so much the existence and the activities of the few who know, as the general predisposition of the people; and it is this which must seem to all close observers to be fraught with the greatest significance for the time which is to come. Not only is there the religion of the Hindus, which, no matter how far it may have fallen from its original purity, has yet (more, perhaps, than any other) preserved the sense of the continuous interplay of the visible and invisible worlds; but there is also the swift response of the typical Hindu nature to a genuine spiritual appeal. In spite of current English education, and the rather shallow scepticism of a certain type of modern educated Indian, the instinct of spiritual recognition is still there among the vast majority of the people; and there is no country where a transcendent spiritual greatness would be, one would imagine, more likely to meet with an immediate acknowledgment. One danger only exists, and that is the peril of racial prejudice. The Hindu is keenly distasteful of anything mixed up with influences not his own, and, although by no means intolerant, still infinitely prefers to receive the spiritual life in the garb to which he is traditionally accustomed; and the religious problem in India, so far as the near future is concerned, is really this. It remains to be seen how far the immense breadth and catholicity of a World-Teacher will prevail against an inherited pride and exclusiveness of race; and upon this re-

action much of the destiny of the future will depend.

That there has been a considerable spiritual awakening in India of late years is very true; but the new life, thus generated, while it has done immense good, has in some cases helped to vivify certain narrow and reactionary lines of thought, which are not upon the road of future progress. At the same time, there is, in the Hindu population of India, a fund of innate idealism, a justness in the perception of spiritual values, and an age-long spiritual tradition, which no other people possesses in equal measure. That an awakened India could be, without a doubt, the spiritual centre of the world, is abundantly clear. That it will be so is a matter which only the future can show. But if, in the years which remain, certain of the present narrowesses can be transcended, then, when the Great Teacher appears, there should be a spiritual movement in India such as the world has not often seen.

On glancing back over the Religions, briefly alluded to in the foregoing sketch, one is made to feel with increasing conviction that it is not the form, but the *life*, which is the important thing. When the time for the appearance of the Great Teacher actually comes, it will not then be a matter of doctrine, but of something quite immediate and personal. It will be a question of the response of soul to soul, of the flash of recognition which springs from something deeper than all argument, and far more certain than belief. The true religious problem, all the world over, is—How far is this inner sense, this intuition, being developed? In this problem all the apparent differences of the Creeds are merged; and it is to the cultivation of this intuitive faculty that all the specifically religious work of our Order must be devoted during the years of preparation. It is the problem of the Soul of the World.

NOTES AND COMMENTS.

THE *Contemporary Review* for December contains an interesting article* by Mr. A. D. McLaren, on the system of State education in Germany.

No country has done more for the science of education than Germany. In no country has the educational machinery been more elaborately adapted to the needs of the various elements of the community. "We read every day," writes Mr. McLaren, "of what is being done to improve the school and the child—of nature study, manual training, domestic science for girls, gardening, directed play. Outside the ordinary school there are the *Hilfsschulen* (for children of weak intellect), forest schools (for those suffering from chronic diseases), continuation schools (evening schools for mercantile employees), special institutions for morally perverse children, numerous special laws for the protection of the child, public and private efforts for regulating juvenile labour, for promoting and safeguarding the child's health, organisations for protecting mothers, for child-study, and for reducing as far as possible infant mortality."

And yet, for all that, things, in the opinion of the writer, are not well with the German educational world. There is too much State interference, too much "direction and control, regulation and regimentation." Germans, themselves, he remarks, are beginning to show some signs of discontent with the "barrack-like drill and routine" of their school system. And if what Mr. McLaren tells us is true, there is small wonder for this uneasiness. The number of child-suicides is increasing yearly. Cases of broken health, of energy giving out before the strenuous course of studies is completed, are disturbingly frequent. And much of this is due to the tendency of an over-systematised education to deal too much with "results," and too little with warm life, human nature, and common-sense. The German school, he says, is too often merely a forcing house; in the minds of both teachers and pupils

the examination spectre looms much too large; while, over and above all this, individuality and initiative tend to be crushed out by the endeavour, on the part of the State, to subdue and mould the entire youth of the country, from its earliest years, to the national political idea.

What education in Germany needs, he holds, is a great deal more free-play. There are limits to "system" and limits to State interference; and Mr. McLaren proceeds to point out, very aptly, what those limits are.

In the first place, a machine-made system possesses no real criterion, either of pupil or of teacher. In the case of the pupil it has to rely entirely on reports and examinations, neither of which are satisfactory tests of effort or capacity; in the case of the teacher, it has only the official academical record to go upon, and, as Mr. McLaren truly remarks, "a cheap University degree and the other paper and parchment witnesses to proficiency should be no passport to the teacher's dais." "Not only," he goes on to say, "must the teacher be fitted by nature to enter into the life of the child, but he must appreciate the vast difference between developing the mind and stuffing the brain. Only those who enter upon the work with their whole soul and with some sense of responsibility should ever receive a call to teach and control children, and their number is not so large as people imagine." "A gardener that loves his work," he remarks very wisely, "though he may know nothing whatever of botany, will produce far better results than the most scientific botanist who has no love for practical gardening."

Passing to other points, it is interesting to note that the writer holds, as against the official views prevailing in Germany, that "home-work should be reduced to a minimum"; that cane and strap should be abolished; that outdoor games, which evoke a spirit of freedom and comradeship, are far better for health, and everything else, than indoor gymnastics; that whatever moral education is given should be simple and appeal directly to the heart of the child, instead (as is not uncommon in German

* "The German child, in the German School," by A. D. McLaren, *Contemporary Review*, Dec., 1913.

schools) of being frozen into an elaborate system of codified duties, which can appeal to nothing except the intellect, and probably not even to that. The true ethical influence in education, he holds, lies in the proper relation between teacher and pupil, a relation which will draw forth the latent potentialities of the young in a human and healthy way ; and he passes the general criticism that "in the schools, as in every other sphere of political, social, and administrative activity, the German-Prussian system is peculiarly liable to the injurious discipline of repression which, instead of implanting manliness and strength of character in the young scholar, as some old-time German theorists imagine, is the deadliest foe to the development of a robust will and self-expression."

The article deserves perusal by all who are interested in problems of educational reform. Those who have had practical experience of education, in countries where the hand of the State rests somewhat heavily on school and college, will recognise at once the truth of Mr. McLaren's criticisms. The interesting point, however, is that the peculiar shortcomings of a rigid officialised system of education come out more prominently, the nearer to external perfection that system is brought. This is a point which every would-be educational reformer to-day should bear in mind. Modern effort, in the more advanced countries of the world, is doing practically all that can be done to perfect the external mechanism of education : and yet the real educational problem remains untouched. It is becoming more and more apparent to thoughtful minds that, in education as in so many other departments of our common life to-day, it is the spirit which is wrong, and which therefore needs attention. Ignorance of man's deeper nature and destiny, the absence of any profound philosophy of life, and the consequent neglect of the most vital factors in the various problems presented to it for solution, are at the basis of the deadlock in the educational problem of our times ; and the irony of the situation comes out the more keenly when this spiritual deadlock is set over against the developments in external machinery, of which contemporary

pedagogics present so striking an example. Indeed, in scarcely any other department of life does the precise nature of the Problem of our Age and the secret of its conceptual solution, reveal itself so clearly as here.

Modern education needs something more than a perfecting of its bodily organism : it needs to be given a soul. It needs to become the expression of a spiritual philosophy, and to be regarded, as in times past it was regarded, as a high and holy relationship between teacher and taught. Only when we come to look upon the child as an immortal spirit, containing within itself every possibility of unfoldment and, in its deeper nature, eager and anxious to unfold ; when we select our teachers for those gifts of character, temperament, and intellect which shall stimulate this process of self-unfoldment and render it easy and joyous ; and when, finally, the thought of our times comes to recognise and establish Love as the basic principle of all education, as the happiest stimulant of faculty, and the surest foundation for discipline—only as we reach this position, can our elaborate systems of pedagogics become living and breathing realities. Until we reach this deeper view, they must remain, as in Germany and certain other countries to-day, merely a body without a soul ; sometimes even a burden, crushing the life and individuality out of the young, and making for paralysis rather than for growth.

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That what we call Disease is really a beneficent, and not a maleficent agency, being simply the effort of a natural Health to expel from the system substances which have no right to be there, is the view of many enlightened medical thinkers to-day. Translated into a wider sphere, it is coming to be the view of many who study the fevers and distempers of that larger organism, the body politic.

These students are the optimists of our time. For them, human nature is essentially healthy, and this healthiness is something which may be trusted. It is the one guarantee of progress, the one indomitable factor in life. No matter how many noxious influences may be introduced into the social organism,

sooner or later, in the opinion of these thinkers, its fundamental sanity and soundness will prevail. Sooner or later there will be a revolt against the unlicensed intruders, and the poisons will be expelled.

There are two stages in this progress of expulsion. First, there will be a general lowness of "tone," a sullen dejection of spirits, a feeling of vague unhealth, indicating that something is wrong. This will be followed later on by that definite upheaval of the system, accompanied by pain and inflammation, which marks the final act of expulsion. Both, when rightly understood, are healthy stages, and the wise physician, noting them, will be glad. He will not, like so many of his brothers of the faculty to-day (whether in the sphere of physical medicine or of that super-medicine, statesmanship), endeavour to suppress the symptoms, driving them and the sickness inwards, and only contriving that they shall not appear on the surface. He will, rather, do all that he can to help Nature in her work of outward throwing and purgation. For underneath this work he discerns the effort of a basic healthiness to rid itself of the elements of unhealth.

Many of the departments of our modern life are in one or other of the stages just alluded to. On nearly every side to-day we may note either a vague unhealth or a definite inflammation. Mr. Holbrook Jackson, in an interesting essay on "The Creation of Taste," which appears in the *English Review* for December, draws attention to an example of the "vague unhealth" variety in the present condition of our arts and crafts.

Outwardly, there can be no doubt, the present is a favourable time for the arts. There is a growing market for every kind of artistic work; the many-sided development of our civilisation presents ample opportunities for creative ability; patronage was never more general or more lavish than now.

Yet, somehow, remarks Mr. Jackson, things are all wrong. The age is one of second-rate production; there is hardly any great Art to-day. And not only is there a lack of inspiration, there is also a noticeable lack of joy, and of pride in the work. "The modern workman takes neither joy in his work, nor does he

care whether it endure beyond the morrow." The zest and fervour, the whole-hearted delight in creation, which have marked some ages of artistic production, are curiously lacking in the Art of our times. Why is this?

It is, suggests Mr. Jackson, nothing more nor less than the silent revolt of the artistic soul of our age against the bondage of an unworthy ideal. In spite of every effort at compliance and accommodation, the artist cannot really be happy or productive in an atmosphere of commercialism. Do what he may, he can offer (when all is said and done) only a lukewarm and half-hearted allegiance to his plutocratic patrons. And so, in every attempt at such allegiance, failure has resulted; and it has come out the more evidently, the greater the natural skill of the painter. "Where a picture possesses artistic excellence," the essayist remarks, "that excellence comes to be used as a sinister criticism of the sitter. Consciously or unconsciously, the skilled artist condemns his plutocratic clients in his portraits of them." The consequence has been that "the commercial era still remains uncrowned by art—the modern plutocrat has never been beatified."

Art, in a word, is still safe. Its natural health has resisted the influences to which the outer man, the artist, would have prostituted it. It has never finally capitulated. "Our present age has achieved many things in the way of degradation, but it has not achieved that." Even in its joylessness, art is triumphant. "The man who likes work under present conditions," boldly maintains Mr. Holbrook Jackson, "is either a slave or a mercenary, or both. It is actually a sign of health that the worker of to-day goes to his work grudgingly and indifferently. It shows that he is not quite dead to decency."

This is a sound piece of criticism, and is based upon a principle of universal application, which we should do well to apply to many more of the phenomena of our times. Then, perhaps, sharing Mr. Jackson's analysis, we shall diagnose the distemper of our age aright, and, in our turn also, come to share in his wise and reasoned optimism.

COURRIER FRANCAIS.

PARMI les mouvements intéressants que nous pouvons signaler ce mois-ci se trouvent celui de la *Ligue Francaise de l'Education Morale* et la *Société Idéaliste*.

1. La *Ligue Francaise de l'Education Morale*, fondée en 1912, siège social : 125, rue du Ranelagh, Paris. Nous lisons dans son appel : " Parmi les préoccupations de l'heure présente, il en est une qui nous paraît devoir primer toutes les autres : c'est le souci de la valeur morale des hommes de demain " . . . " L'avenir social dépend de la solidité des caractères et de la délicatesse des consciences " . . . " Former des caractères et des consciences, c'est le premier besoin du pays, c'est donc le premier devoir de l'éducateur. Pour remplir ce devoir, il faut que les hommes de bonne volonté, à quelque opinion qu'ils appartiennent, s'entendent, en vue de l'action commune, sur les points qui leur sont communs." " Notre seule ambition est de leur offrir un centre de ralliement, autour duquel ils puissent se grouper pour l'action pratique."

Dans les discours d'inauguration nous relevons ces paroles de M. Ferdinand Buisson : " Merci à vous, catholiques, protestants, israélites, théosophes, libres-penseurs, qui avez consenti, répondant à l'appel de quelques uns,

à faire un premier pas les uns vers les autres. Merci de cet effort, merci de ce premier exemple d'un loyal essai d'entente sans confusion." — Celles de M. Bureau, professeur à l'Institut Catholique : " Jeunes gens qui m'écoutez, jeunes gens de 18, 20, 25 ans, qui êtes si nombreux dans cet auditoire . . . je vous dis, non comme moraliste, mais purement et simplement comme sociologue, je vous dis que la société française a besoin que vous soyez des hommes purs, que vous soyez des jeunes gens sages, des corps intacts, des âmes nobles, des intelligences vigoureuses, toujours loyales et sincères, toujours disposées à reconnaître la Vérité, où qu'elle doive vous mener."

2. La *Société Idéaliste*, union internationale pour la réalisation d'un Idéal Supérieur dans l'Art, les Lettres et la Pensée, fondée sous la présidence d'honneur de Messieurs Camille Flammarion, Edmond Rostand et Maurice Maeterlinck. Son but est de propager le goût d'un Idéal élevé dans le public et de favoriser l'éclosion d'œuvres empreintes d'idéalisme dans toutes les branches de l'Art.

Sécrétariat Général de la Société Idéaliste : 175, Boulevard Péreire, Paris.

I. M.

" As prayers and facts are the *outer* duties, so Love and Devotion are the *inner* duties. Their ingredients are pain and sorrow. Devotion leads the devotee to God. Hence Devotion is necessary to tread the Path. Know Devotion as Life, its absence as death. The privilege of Devotion is not granted to every man, nor does every man deserve it. He who deserves it is worthy of his God ; he who does not deserve it is unworthy of Him. A Devotee alone can appreciate the value of Devotion. A vast multitude seek after heaven, while very few seek after Devotion ; for heaven is the lot of the desire-nature, while Devotion is the lot of the Soul."

—From the *Theosophy of Islam*.

“ORGANISATION AND ACTIVITIES” OF THE ORDER OF THE STAR IN THE EAST.

(German Translation of Mr. ARUNDALE'S Pamphlet).

EINLEITUNG.

ES ist mein Wunsch, alle Mitglieder des Ordens des Sterns im Osten auf die Ansichten, welche Herr Arundale in diesem kleinen Aufsatz ausdrückt, aufmerksam zu machen. Nachdem ich ihn sorgfältig durchgelesen habe, bin ich der Ansicht, dass er die Richtungen, in denen unser Orden arbeiten soll, treffend niedergelegt hat, und es ist mein inniger Wunsch, dass die Mitglieder sich mit dem Geiste, der allen seinen Vorschlägen unterliegt, vertraut machen mögen.

Er hat recht, wenn er sagt, dass es unsere Pflicht ist, an den grossen Weltlehrer zu denken, mehr als an Einen, der uns lehren wird, in dem Geiste der Glaubensbekennisse, die wir jetzt besitzen, zu leben, denn als an den Gründer eines neuen Glaubens, der die jetzt bestehenden Religionen verdrängen soll. Wessen die Welt bedarf, sind nicht so sehr neue Wahrheiten, als einen neuen Antrieb, und dieser kann nur durch einen Weltlehrer gegeben werden. Der Antrieb, den Er geben wird—dessen sind wir alle versichert—wird ein Antrieb sein, uns zu helfen, das Prinzip der Liebe in jeder Lage des Lebens anzuwenden, im Heim, in der Gemeinschaft, im Volke, und in der ganzen Welt.

Herr Arundale macht auch darauf aufmerksam, dass der Orden der Welt angehört, und nicht irgend einem besonderen Volke oder irgend einer besonderen Religion. Es gibt unter uns Mitglieder aller Glaubensbekennnisse und aller Völker, und die grossen Ideale und Prinzipien unseres Ordens

müssen derart sein, dass sie alle ansprechen und allen willkommen sein werden. Mögen die Ueberzeugungen einzelner Menschen über die Persönlichkeit des Weltlehrers und über die Botschaft, die Er bringen wird, auch sein, welche sie wollen, der Orden verkündet der Welt “einen” grossen Weltlehrer, und begrenzt den Sinn Seiner Botschaft auf das eine grosse Prinzip der Liebe das ihr unterliegt. Ich ersehne daher inniglich, dass die Mitglieder des Ordens seine Prinzipien in der grossen unsekterischen Form erhalten, in der sie heute bestehen, und dass sie es als ihre Hauptpflicht betrachten, solche gute Werke zu üben, die das Leiden der Welt vermindern helfen.

Zum Schlusse empfehle ich der Aufmerksamkeit der Mitglieder Herrn Arundale's Bemerkungen über die Arbeitsmethoden und über die Beziehungen der Mitglieder des Ordens den grossen Problemen des modernen Lebens gegenüber. Er betont die Notwendigkeit passende moderne Geschäftsmethoden anzuwenden, und sich lebhaft allen Bewegungen anzuschliessen, die den Zweck haben, einen besseren Lebenswandel zu ermöglichen.

Auf diese Weise wird unser Orden die Notwendigkeit seiner Existenz beweisen, und unserem kommenden Herrn ein besseres Willkommen sichern als Ihm in alten Zeiten in Palaestina gewährt wurde, wo “Er keine Stätte fand, um Sein Haupt nieder zu legen.”

J. KRISHNAMURTI.
Oberhaupt.

I.—DER GEIST UNSERES WERKES.

Im glücklichen, beneidenswerten Besitze einer grossen, bedeutungsvollen Wahrheit, sind wir es der Welt schuldig, ihr diese Wahrheit zu bieten, in einer Form, die leicht verständlich ist, wenn sie auch *uns* anders dargestellt wurde, und falls sie uns auch in anderer Fassung hilfreicher dünken würde.

Im täglichen Geschäftsleben wird eine Ware dem Publikum so angeboten, dass sie ins Auge fällt, Interesse erregt, von ihm gekauft, geschätzt und empfohlen wird. Hat die Ware keinen wirklichen Wert, so wird sie sich nicht lange halten; auch wenn sie für kurze Zeit das Volk täuschen mag, dadurch dass ihre Wertlosigkeit erst später erkennbar wird, so wird im grossen Ganzen doch nur das vom Publikum aufgenommen, was einen ausgesprochenen Zweck und Nutzen hat.

Wir, die wir Mitglieder des Ordens vom Stern im Osten sind, haben eine hehre Wahrheit zur Ueberlieferung an die Welt empfangen, eine Wahrheit von grossem Wert, eine Wahrheit welche mehr und mehr an Bedeutung gewinnt, je mehr sie verbreitet wird. Keine Bewegung, sei sie welcher Art auch immer, könnte der Welt etwas Schöneres geben als die Verkündigung von dem nahen Kommen eines grossen Lehrers; aber es ist eine folgenschwere Ueberzeugung, deren Besitz grosse Verantwortung mit sich bringt.

Wir besitzen sie, und müssen sie durch die ganze Welt verbreiten. Sie ist für alle Völker, jedes Glaubens, unter allen Umständen wahr, und von welcher Seite sie uns auch gegeben wurde, so müssen wir uns indessen mit allen möglichen Auffassungen vertraut machen, damit wir den Anschauungsformen derer gerecht werden, mit denen wir leben.

Aus diesem Grund, hat das Oberhaupt des Ordens uns erst kürzlich gesagt, dass der Orden nicht das Kommen Christi, nicht das Kommen des Herrn Maitreya, noch eines anderen besonderen Welt-Erlösers verkündet, auch nicht behauptet, dass der Kommende der Gründer eines neuen Glaubens sein wird, der den alten verdrängen soll, sondern sich auf die grosse allgemeine, nicht-confes-

sionelle Wahrheit beschränkt, dass wir dem Kommen eines grossen Lehrers entgegensehen dürfen. Einzelne Mitglieder mögen einen Glauben hegen, der sie zu sehr nützlicher praktischer Tätigkeit antreibt, in welcher Gestalt auch immer die Wahrheit sich ihnen innerlich erschloss. Der Orden aber gehört der Welt an, nicht nur Dir und mir, und in dem grossen Werk, welches uns bevorsteht, müssen Temperament, Vorurteile, Sitten und Konfessionen vor der überwältigenden Not der Welt zurücktreten —dieser Welt, in der jeder Ort des Herrn Wohnung ist und Ihm einen würdigen Empfang schuldet.

Der allgemeine Grundsatz also ist der, dass wir im Besitze einer Offenbarung sind, welche allen Menschen jedes Glaubens, und jeder Rasse zuteil werden muss, ob sie nun in diesem Leben fähig sind oder nicht, den Wert des Schatzes zu erkennen, der ihnen zusteht. Jeder von uns hat die Wahrheit von *einem* Gesichtspunkte aus gesehen; wir dürfen nicht vergessen, dass wir sie nur von einer Seite, und nicht von allen zugleich wahrnehmen können; auch müssen wir bedenken, dass es so viele Gesichtspunkte gibt wie Menschen auf der Welt. Wir wollen uns jedenfalls sogleich zu Anfang dieser grossen Bewegung fern halten von solchen Dogmen und Aberglauben, durch welche die grossen Wahrheiten so verdunkelt werden, die jedem Glauben zu Grunde liegen, so dass sie kaum noch zu erkennen sind.

Lehret die Menschen einen Vater erwarten, der kommen wird, das Haus seiner Kinder zu ordnen, seine Kinder zu ermutigen, sie mit Vertrauen zu erfüllen, und sie über Zweck und Sinn des Lebens aufzuklären; dann ist es nicht von Bedeutung, ob Ihr das Kommen Christi, des Herrn Maitreya oder eines anderen Lehrers verkündet, der Euer Ideal und Eure Hoffnung ist. Lehret sie einen Aelteren Bruder erwarten, und vielleicht erkennen sie Ihn an Seiner Weisheit und Seiner grossen Liebe; denn Sein Kommen ist gewiss! Aber wenn Ihr darauf besteht, dass es Christus sei oder irgend ein Anderer, den sie schon kennen, den sie aber nur wiedererkennen könnten, wenn Er in einer ihnen vertrauten Gestalterschiene, obgleich sie ja glauben: "Gott gibt sich in

mancher Weise kund," und nicht nur nach unserm eigenen Ermessen, so könnte es geschehen, dass der Aeltere Bruder unerkannt an uns vorüberginge, weil Er den Erwartungen nicht entspricht, die die Welt mit seinem Namen zu verbinden gewohnt ist.

Nach diesen Grundsätzen handelnd, müssen die Mitglieder des Ordens vom Stern im Osten Sorge tragen, dass Uebereinstimmung mit ihren persönlichen Ansichten nicht zur stillschweigenden Voraussetzung für die Aufnahme in den Orden gemacht wird. Sie müssen im Geiste wachsen, und mit Hülfe der Wahrheit, die sie vernommen haben, das zarte Mitgefühl zu erlangen suchen, welches unwillkürlich durch die Not ihrer Mitmenschen geweckt wird, mögen dieselben ihnen in ihren Lebensanschauungen und sonstigen Verhältnissen noch so fremd sein.

Demgemäß suchet erst zu erfahren, inwiefern das Verlangen nach Wahrheit vorhanden ist, und in welcher Form sie am besten verstanden werden würde. Trefft Eure Vorbereitungen in solcher Weise, dass sie allen Temperaturen, die Ihr zu gewinnen hofft, Nahrung bietet. Seid davon überzeugt, dass es mit der Wahrheit vollständig vereinbar ist, sie den Bedürfnissen verschiedener Seelen, verschiedentlich zurecht zulegen. Die Wahrheit ist nicht so klein und unbedeutend, als dass sie nur ein Gesicht tragen könnte, oder nur von Wenigen angenommen werden könnte. In der Kindheit mag uns ein Teil als Ganzes erscheinen, sind wir aber wirkliche Boten des Herrn, müssen wir lernen, den Teil als solchen zu erkennen, das Wesen der Wahrheit zu empfinden, damit wir in allen den verschiedenen Anschauungen, mit denen wir zu tun haben, überall den Kern in ihnen sehen.

Auch unterschätzt nicht, wie wichtig es ist, eure hohe Botschaft mit den Einzelheiten eures täglichen Lebens in Einklang zu bringen. Wir müssten uns Vorwürfe machen, wenn unsere Gesinnung mit dem täglichen Leben nichts zu schaffen hätte, wenn wir uns schämen vor Anderen das zu zeigen, was doch das Beste in uns ist, was allein dauernd und hilfreich ist. Gewiss, wir sollen mit heiligen Dingen nicht Scherz treiben, aber wenn wir sie mit unseren reinen

Freuden verbinden, dann haben wir die Höhe des geistigen Lebens erreicht.

Darum trachtet den Menschen Wahrheit nahe zu bringen, seien sie nun fern von Haus und von Euch, im Geschäft. Vereinigt die Wahrheit mit ihrem täglichen Beruf durch ein Zeichen, ein Symbol, eine Botschaft, ein Wort, ein Bild, eine Farbe; und sind diese Zeichen gut gewählt, können sie die Menschen, unter denen man sie bringt zum Guten beeinflussen, so werden sie von der Wahrheit zeugen zu jeder Stunde des Tages. Und es mag sein, dass eine Seele von einem dieser kleinen Boten beeinflusst wird, wenn sie gerade empfänglich dafür ist, während Ihr nicht das Glück hattet im geeigneten Moment bei diesem Menschen zu sein. Ein harter, verschlossener Mann, der ganz im Erwerb von Reichtümern aufgeht, zeigt sich der Welt nur von dieser einen Seite. Zu Hause ist er cynisch, unzugänglich und wegwerfend. Eines Morgens vielleicht an seinem Schreibtisch sitzend, beschleicht ihn eine leichte Müdigkeit, ein Gefühl von Unzufriedenheit mit sich selbst. Er empfindet für einen Augenblick den Wunsch ein besserer Mensch zu sein, weist ihn jedoch von sich als kindisch und an das Alter mahnend. Aber vielleicht ruht sein Auge gerade für einen Moment auf einem kleinen Gegenstand auf seinem Schreibtisch, den eine Freundeshand dorthin gelegt hat, ein Kalender, Federwischer, Papiermesser, irgend etwas, das durch die Hände eines solchen ging, der vom Kommen des Herrn überzeugt ist und so Sein Zeichen in Farbe oder Wort trägt. Oder sei es auch, dass der Bote kein äusseres Zeichen seines geweihten Charakters birgt, so regt er doch die Hoffnung an, sobald ihm nur Gelegenheit geboten wird.

Bedenket immer, dass grosse Wahrheiten nicht nur mündlich gesprochen oder in Büchern gelesen werden können, sie sind in guter Musik zu hören, und in schönen Formen und Farben zu erschauen. Wir, die wir Mitglieder des Ordens vom Stern im Osten sind, haben daher die Pflicht unsere Botschaft in Klang, Farbe und Form, sowie auch in Wort und Schrift zu verkünden. Jede erhebende Musik, jede Form, die begeistert, jede reine Farbe mag seine Botschaft enthalten, wenn wir sie nur

hineinlegen ; und ein Konzert mit ergreifender Musik, aufgeführt von solchen, deren Herz erfüllt ist von dem festen Vertrauen auf das Kommen des Herrn, enthält dieselbe Lehre wie ein Vortrag oder eine Broschüre. Mehr noch vielleicht, denn die Klänge, an sich schön, sind Ströme aus den Herzen derer, die den Herrn erwarten, und die vom Älteren Bruder geläutert sind. Die Klangeswogen schweben durch die Welt und heissen sie der Dinge harren, die da kommen werden.

Von unserm Haupte ist uns schon ein besonderes Zeichen und eine Farbe gegeben ; der fünfzackige Stern und das blaue Band unseres Ordens. Wer weiss, ob nicht der Stern in irgend einer Weise mit dem Älteren Bruder, Dem wir entgegen sehen, verbunden ist ; warum wurde er sonst gewählt ? Ob nicht eben dieses Blau ein Teil Seines eignen Selbst ist, und Sein Wesen sogar aus der Ferne widerspiegelt. Mögen diese denn, mancherlei Formen und Gebräuchen angemessen, zu den Menschen reden in Verhältnissen, wo wir es nicht vermögen. Kleiden wir sie in schöne Form, sorgend, dass wir sie nicht unwürdig verwenden, so wird der Orden vom Stern im Osten jenen immer bereitstehenden kleinen Dienern zu grossem Dank verpflichtet sein.

Was die folgenden Vorschläge betrifft, müssen sie ernsthaft und mit Ehrerbietung angenommen werden, mit dem Wunsche, alle rechtlichen Mittel für diesen hohen Zweck zu verwenden, sonst ernten wir für unsere Sache nur Schmach und richten Unheil an, statt Gutes zu stiften. Seid ernsthaften Sinnes in eurem Walten und Schalten, und versucht den Geist des Herrn der in Euch wirkt, Allem aufzuprägen ; und so oft Ihr wohlbekannte Mittel anwendet, werdet Ihr unbewusst diejenigen wählen, welche würdig sind Seinem Zwecke zu dienen. Wenn Ihr Euch nun ganz der Idee hingebt, das Werk als Euren Beruf zu betrachten, Kenntniß des Ordens überall hin zu verbreiten, aber ohne zu bedenken auf Wen er sich bezieht,—so würdet Ihr diesen Orden auf gleiche Stufe mit anderen Bewegungen stellen, welche allerdings in der Leute Mund, aber in dem Herzen weniger sind.

II.—UNSERE ARBEITSMITTEL.

Wenn den Mitgliedern des Ordens vom Stern im Osten auch die Pflicht auferlegt ist, ihr Herz auf das Kommen des Herrn vorzubereiten, so müssen sie gleichwohl bedenken, dass ihnen von Ihm eine Botschaft gegeben ist, nicht für die ganze Welt (im allgemeinen), sondern besonders für die, unter denen sie ihr Leben verbringen.

Es wird sogar genau dasselbe von ihnen verlangt wie von einem Gesandten im fremden Lande, der sich mit allen Sitten vertraut zu machen hat. So müssen auch die Mitglieder dieses Ordens ihre nähere Umgebung studieren, die grossen Aufgaben des Lebens kennen lernen, und an allen Bewegungen teilnehmen, welche grössere Ordnung und Leistungsfähigkeit im Lebens anstreben.

Manche, die nur einen kleinen Teil der ihnen zur Verbreitung anvertrauten Wahrheit begriffen haben, geben sich damit zufrieden, sie nur durch Gebetsübungen zu betätigen ; sie sind glücklich wenn ihnen die Wahrheit Gelegenheit bietet, sich Betrachtungen und Träumereien hinzugeben, welche Verzückungszustände zur Folge haben, und in einem selbstzufriedenen Glückstaumel unter Gebetsübungen dahin zu leben, unbekümmert um die übrige Welt. Ohne den Boden zu kennen, in den der Samen gesät werden soll, glauben solche, dass ihre persönliche Auffassung notwendigerweise alle, mit denen sie zusammen kommen befriedigen müsse, und so wird manchen die Wahrheit in einer Form geboten, dass sie sie nicht erkennen können.

Ausserdem sind manche nicht imstande, das Kommen eines Welt-Lehrers in seiner vollen Bedeutung zu erwägen : sie glauben dass Er kommen wird, der Welt, hauptsächlich aber ihnen selber, Ruhe und Seligkeit zu geben ; sie bedenken nicht, dass Er kommt, um uns zu frischer Tat anzufeuern ; uns Mittel und Wege zu zeigen wie wir der Not abhelfen können, die bis jetzt keine Lösung gefunden hat, und eine neue Lebensweise aufzustellen, nach welcher kommende Generationen versuchen werden zu leben.

Es muss deutlich verstanden werden, dass das Kommen des Lehrers ein Beweis ist, dass

grosse Seelen für uns sorgen und wirken, Seelen, die dadurch der Welt nicht allein Barmherzigkeit erzeugen wollen, sondern ihr neue Lebensregeln und Weisungen schenken, die den modernen Bedingungen angemessen sein, von allen erkannt und erreicht werden sollen.

Zur Vorbereitung auf das Kommen des Aelteren Bruders müssen wir daher alle unsere Kräfte anwenden, jede Gelegenheit, die durch die moderne Civilisation geboten wird, benutzen, nicht nur Sein Kommen zu verkünden, sondern die Uebelstände kennen zu lernen; die Er zu beseitigen haben wird. Man kann sich vorstellen, dass Er unser komplexes Leben vereinfachen, dass Er den Grundton einer Harmonie angeben wird, in der jeder Missklang sich auflöst; und wenn wir Ihm nahe sein wollen, werden wir Herz und Seele Seinem Dienste weihen. Von Seiner Hand gesegnet, indem wir Seinem Orden angehören und indem wir selber besser zu werden versuchen, können wir in Demut Seine Diener und Vorboten des kommenden Friedens sein. Möge Seine Gnade in uns walten, wo auch immer es Aufgaben zu lösen, Leiden, Sorge und Not zu lindern gibt, damit wir durch Liebe den Weg zum Frieden weisen; so werden wir in der Tat Seine Vertreter hier auf Erden sein, Sein Wesen wider-spiegeln, Bürgen für Seine Macht, die Welt von ihren Leiden zu erlösen.

Ein grosses Werk ist uns auferlegt bei den wenigen Jahren, die uns noch bleiben. Gebet für diejenigen, die zum Gebet neigen, gewiss, aber auch Arbeit für Alle, selbst die Jüngsten, für die Ungebildetsten, für die am wenigsten mit Macht und Gaben Ausgestatteten. Macht es den Mitbrüdern klar, dass es auch keinem versagt wird, den Weg vorzubereiten. Es bedenke jeder, dass der Aeltere Bruder seine Diener, Mitglieder Seines Ordens, sorgfältig auserwählt, und keinen annimmt, der nicht einen Wirkungskreis hat, oder sich an einer humanen Veranstaltung beteiligt. Lasst ihn dann überlegen, welchem Felde er sich widmen will, sei er noch so ungeschickt. Vom Meister berufen, sollte er da nicht stolz sein und freudig gehorchen?

Unmöglich wäre es, alle Arbeitsfelder, in welchen sich die Mitglieder des Ordens

betätigen können, zu erwähnen. Es findet ein jeder seinen Wirkungskreis, denn so vielen Menschen muss das Kommen des Herrn in seiner vollen Bedeutung verkündet werden. Denket an die viele Arbeit, die noch zu tun ist, und Ihr werdet unaufhörlich alle Kräfte anwenden, damit kein Moment verloren geht, keine Gelegenheit unbenutzt bleibt in der kurzen Zeit, in der wir dem Herrn ein Wilkommen bereiten sollen. Unser Weltgebäude muss geordnet werden, damit, wenn Er kommt, Er verhältnissmässige Ordnung und Frieden findet, wenn wir sie auch nur im kleinen veranlassen können. Wir wollen den Bewohnern des Welthauses zeigen, wie mit Seiner Gnade ein besseres Leben zu führen ist, und auf diese Weise die Strahlen Seines Sonnenscheines in jede dunkle Kammer bringen.

Tun wir unser Bestes. Wir müssen ganz besonders immer daran denken, dass die Botschaft des Aelteren Bruders eine Botschaft der Liebe sein wird, und demgemäß streben, die Liebe im eignen Herzen zu erwecken, damit wir den Aufgaben des Daseins ein innigeres Verständniss entgegenbringen können. Welches aber sind die Aufgaben des modernen Lebens? Wie viele Mitglieder unseres Ordens sind damit bekannt? Wie sind sie entstanden? Und welche Massregeln werden getroffen sie zu lösen? Welche Schwierigkeiten haben Männer, Frauen und Kinder, und sogar niedrigere Lebewesen zu überwinden? Was geschieht, um ihnen zu helfen?

Jedes Mitglied des Ordens, das sich dem Dienste des Herrn der Liebe geweiht hat, hat die Pflicht sich mit irgend einem Problem der modernen Zivilisation und seiner Lösung zu befassen; es wird sich ihm das unmittelbare Verständniss erschliessen, dasselbe, das ihn auch vom Kommen des Herrn überzeugt hat. Wo Streben nach Besserung sich zeigt, da steht mit Rat und Tat zur Hand, vertrauend auf den Beistand Dessen, der bald selbst kommt um Euer Werk zu leiten.

Denkt an die Verwickelungen des Lebens, und sucht genau zu erkennen, wozu Euch der Aeltere Bruder erwählt hat, und wie Ihr Ihm die Wege ebnen könnt.

Um die Bedürfnisse der Rassen des

Volkes, mit denen das Mitglied zusammen lebt, zu befriedigen, muss es daher die Geschichte des Landes gründlich kennen, wo seine politischen Verhältnisse unparteilich beschrieben sind, und so auch die sozialen Umstände, und die Art und Weise, wie man Versuche gemacht hat, durch bekannte Mittel eine Lösung zu finden. Weiterhin muss er sich bemühen, sich mit den Grundprinzipien anderer Glaubensbekenntnisse, vertraut zu machen, in einer Darstellung von solchen, die sie wirklich verstehen. Hierdurch werden Mitglieder unseres Ordens fähig werden, in einsichtsvoller Weise über die Probleme des modernen Lebens, wie sie von den gewöhnlichen Denkern ihrer Zeit—Staatsmännern, Philosophen, Reformatoren, religiösen Führern—gesehen werden, zu sprechen und zu schreiben, und werden so nicht nur im Stande sein, zu wissen, in welcher Richtung hin Reformen zur Zeit stattfinden, sondern auch, durch ihre tiefere Intuition, auf welche sie sich, wie auf alles, was das Kommen des grossen Weltlehrers anbetrifft, schon verlassen können, zu fühlen, und zu erklären in welcher Richtung die wahre Lösung zu finden ist.

Um den Mitgliedern behülflich zu sein, die verschiedenen Probleme, denen die Welt gegenüber steht, zu verstehen, müsste mit so guter auswärtiger fachmännischer Hülfe, wie die Mitglieder sie nur finden können, eine sorgfältige Auswahl aller massgebenden Publikationen, wie zum Beispiel Berichte, Handbücher, Zeitschriften u.s.w., gemacht werden, und zwar über folgende Themen, denen man beliebige andere Themen anschliessen kann, die die Heimat des Mitgliedes besonders betreffen.

- 1.—Die unparteilichste allgemeine Geschichte dieses Landes kurz gefasst.
- 2.—Eine unparteiliche Geschichte des religiösen Wachstums des Landes, entweder in Perioden eingeteilt oder im ganzen. Den höheren Kritizismus seiner Religion.
- 3.—Die Geschichte der Erziehung in diesem Lande :—
 - (a) Ihre jetzigen Verhältnisse ;
 - (b) Ihre Mängel und ihre Zukunft.
- 4.—Die unparteilichste Auseinandersetzung der politischen Zustände des

Landes, mit den Hauptprinzipien der grossen Parteien des Staats. Welche Massregeln politischer Reform sind nach der Meinung der besten Staatsmänner dringend notwendig, und in welcher Richtung ?

- 5.—Der Zustand der Friedensbewegung in dem Lande. Man erkundige sich bei den Friedensgesellschaften über den Stand der allgemeinen Meinung über Abrüstung und internationales Schiedsgericht.
- 6.—Das Problem der Armut, und wie das Land (1) durch den Staat (2) durch private oder gemeinsame Bemühung sich zu ihm stellt.
- 7.—Den Fortschritt den euer Land in Wissenschaften und Medizin gemacht hat, vom Standpunkte des höheren Bewusstseins aus, z.B. Hypnotismus, spiritistische Forschung, u.s.w., inwiefern dieselben offiziell anerkannt sind, ferner die Literatur nach Art der Okkulten Chemie von Mrs. Annie Besant und Herrn C. W. Leadbeater. Man studiere auch die modernsten Ansichten der Psychologie und Ethik.
- 8.—Die Maler und ihre Bilder, die Komponisten und ihre Musik, die Schriftsteller und ihre Werke, die Dramaturgen und ihre Dramen, die am besten den neuen Geist, der über die Welt anbricht, erklären.
- 9.—Soziale Umstände :—
 - (a) Das beste Buch über die Freiheit ;
 - (b) Der hierarchische Geist in der Entwicklung ;
 - (c) Die Umstände und die Behandlung des sogenannten Verbrechers, und der Stand der Reformen ;
 - (d) Der Fortschritt des Geistes der Zusammenwirkung und der Gewinnteilung in den Arbeiterklassen, des Verhältnisses zwischen Arbeitgebern und Arbeitnehmern, des höheren Sozialismus ; der Arbeit der Frauen ;
 - (e) Die politischen Zustände der Frauen und die Gesetze, die die Stellung der Frauen ihren Kindern gegenüber betreffen ;

- (j) Die Probleme des Trinkens, der Sparsamkeit und der Armut;
- (g) Versuche, dem Volke bessere Vergnügen zu verschaffen als es jetzt besitzt;
- (h) Versuche zur Reform der Nahrung, der Gesundheit, u.s.w.;
- (i) Unsere Pflicht gegen Tiere und andere lebende Wesen.

10.—Was man in dem Lande tut, um die Kinder (1) im Verständnis ihrer Verantwortlichkeit als Bürger des Volkes, (2) in der Erkenntnis der Gründe für die Grösse anderer Nationen zu unterrichten?

Jedes Thema muss von denen, die es wählen, vom besonderen Standpunkte des nahen Kommens eines Grossen Weltlehrers studiert werden und im Lichte der Erleuchtung, welche diese Kenntnis verleiht. Es darf nicht in einem parteischen oder sektiererischen Geiste betrachtet werden, denn es soll einer der Vorzüge sein, welchen die Mitglieder unseres Ordens bei ihrer Einweihung gewinnen, dass sie leben lernen ohne der Leitlinien der Partei und der Sekte zu bedürfen, welche die jüngere Seele leben lehren, welche aber Hindernisse werden, sobald die Seele anfängt ihre Freiheit zu fühlen und ihre Einheit mit dem zu erkennen, von dem sie bis jetzt getrennt war. Die Resultate des Studiums dürfen nicht gesammelt und behalten werden, um den Stolz ihres Besitzers zu nähren, sondern sollten in dem Lichte der neueren Kenntnis der tieferen Dinge des Lebens umgeordnet, und dem Dienste derer, die ihrer bedürfen, gegeben werden.

Es ist ratsam für Mitglieder unseres Ordens, Versammlungen zu besuchen, wo Fachmänner von ihren Arbeiten an den verschiedenen Problemen, mit denen sie sich beschäftigen, sprechen, ihre Schlüsse und Erklärungen über die studierten Probleme zu erwägen, darüber nachzudenken, sie mit anderen Mitgliedern zu besprechen, und nach Resultaten zu suchen, die sich vielleicht in einem besseren Verständnis zeigen werden, als es selbst der Fachmann

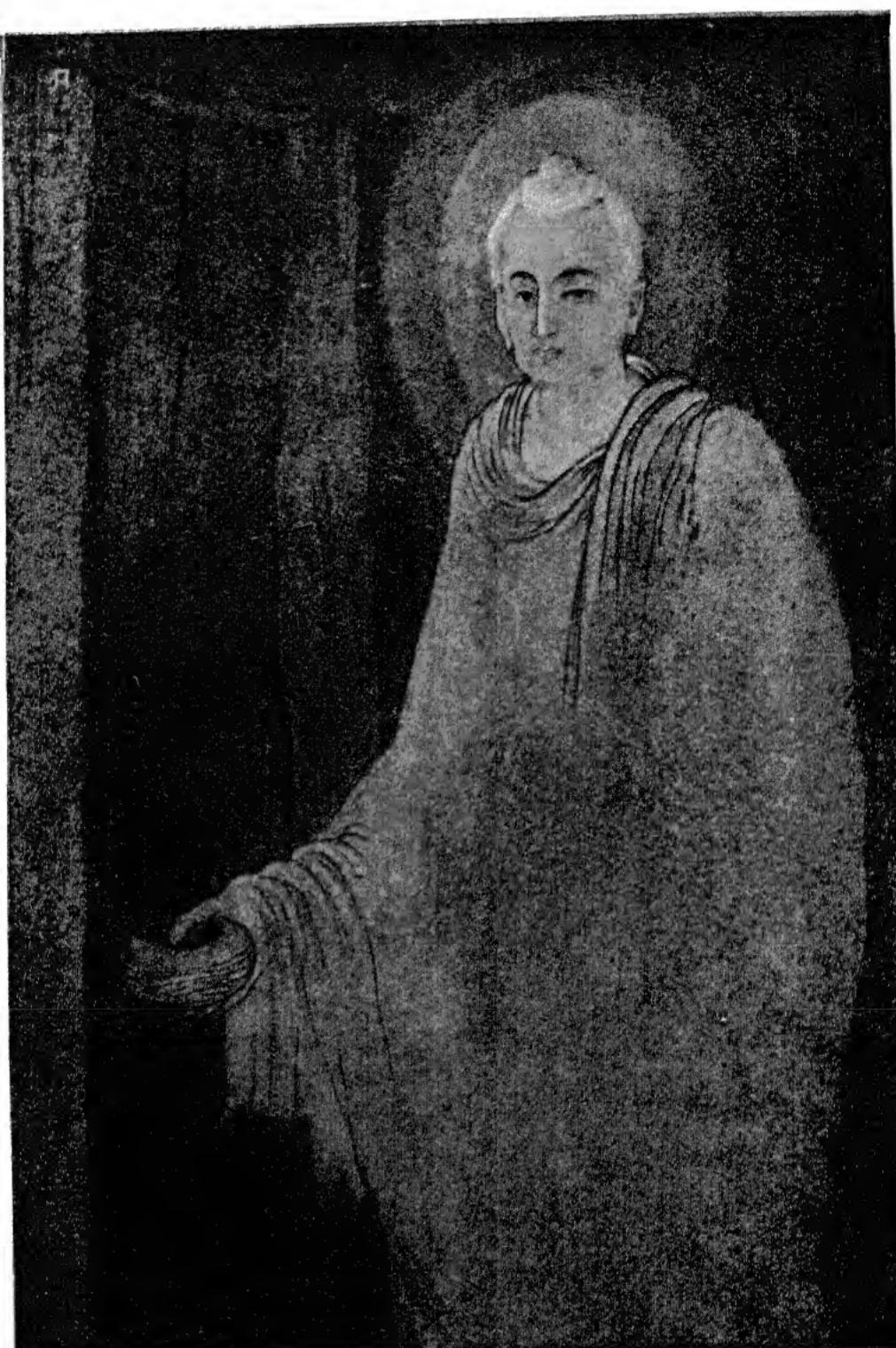
nach der Erfahrung langer Jahre besitzt. Denn von dem grossen Mittelpunkte, von dem all unsere Kräfte stammen, wird uns ein Lichtstrahl kommen—"Wo zwei oder drei in meinem Namen versammelt sind, da bin ich mitten unter ihnen."

Bei dem Schreiben dieser Worte kommen mir zahllose Tätigkeiten in den Sinn, von denen ich manche in einzelnen Briefen an die Nationalen Vertreter oder in Andeutungen für Arbeiter des Ordens vom Stern im Osten beschrieben habe. Aber ich will den Leser nicht unnötig mit den unzählbaren kleinen Einzelheiten beschweren, die sich jenen aufdrängten, deren Anlage sie für Organisation befähigt. In jeder Abteilung unseres Ordens müssen sich viele befinden, die Gedanken haben über Arbeitsmethoden, welche sich den Bedürfnissen der Länder in denen sie leben, anpassen, über die beste Art, den Massen des Volkes zu helfen.

Da ich so nahe unserem verehrten Oberhaupte lebe, und unter denen bin, die im Dienste der Welt alt geworden sind, sind mir die hier niedergeschriebenen Gedanken in den Sinn gekommen. Und da ich gesehen habe, wie vollkommen die Kleinigkeiten des täglichen Lebens in die Vorbereitung für das Kommen des Älteren Bruders eingeordnet werden können, wenn sie von denen geleitet wird, die gelernt haben, sich darüber zu stellen, drängt es mich, andere mit dem höchsten Geiste des Lebens, den ich in unseren Älteren Brüdern so tätig gesehen habe, bekannt zu machen.

Ich zögere nicht diese kleine Abhandlung auszusenden, denn unser geliebtes Oberhaupt hat sein Einverständnis damit ausgesprochen, und ich bitte inniglich, dass jedes Mitglied unseres Ordens helfen möge, der Welt zu zeigen, dass zwei tausend Jahre des Wachstums und der Erfahrung, der liebenden Leitung der Älteren Brüder, Einem aus Ihrer mächtigen Gemeinschaft ein besseres Willkommen schaffen konnten, als vormals in Palaestina Ihm gewährt wurde, "der keine Stätte fand wo Er sein Haupt betten konnte."

GEORGE S. ARUNDALE



THE LORD GAUTAMA BUDDHA AS MENDICANT

*From "Myths of the Hindus and Buddhists" by the
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